Om

Sri Vishnubhotla Suryanarayana & Sundara Lakshmi

History of Guntur District

(Political, Economic, Religious and Social)

1600 to 1947 A.D.

Author

Vishnubhotla Suryanarayana

THE GUNTUR SERIES Part VI

HISTORY
OF
GUNTUR DISTRICT

(Political, Economic, Religious and Social)

1600 to 1947 A. D.

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Retired Vakil, 2nd Line Brodiepet, Guntur-2

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Preface

Right from my collegiate days, I have evinced interest in collecting information about the history of Guntur District. While at Madras, as a student, I could secure several second hand books, in the Moore Market. A study of those books, as also others, during my later life, kept me in constant touch with the subject and my zeal and zest, for the same, prompted me to proceed to Madras after retirement from the legal profession, for doing some intensive study, availing myself of several books in the libraries there and also the manuscripts in the oriental Library. The material thus gathered for over a long period helped me to write the History of Guntur District in 10 parts with such critical comprehension as I am capable of. Part VI, dealing with the political, economic, religious and social history of the Guntur District during 1600 A. D – 1947 A.D, is now being published, while Part VIII., relating to the literary history, brought up to date, was published in December, 1967. Thus only two out of the ten parts could so far find the light of the day and it is hoped, ere long, if not during my life, the rest of them also will be available for due publication, to the discerning public.

2. The present publication is made possible, solely by the munificient grant of a sum of Rupees thousand by the Krishna Pushkaram Committee, Guntur by its resolution dated 26-4-69. noted below.

"Resolved to allot a sum of Rs. 1,000/- to Sri Vishnubhotla Suryanarayana, 2nd Line Brodiepet, Guntur, to enable him to publish 1000 copies of the book named. "The History of Guntur District" Part VI. between 1600 A. D. to 1947 A. D."

I am extremely beholden to Sri M. Venkata Ratnam Garu, I. A. S. Dt. Collector, Guntur whose abiding interest in cultural matters is both laudable and worthy of emulation by all public officers. My thanks are also due to Sri T. J. Solomon Esq M. A, Personal Assistant to the District Collector, Guntur who has been ever kind to me and helped the aforesaid grant, materialise in time.

3. The views expressed by me are duly supported by the books consulted and their references are given, as far as possible. If any of my opinions or findings are controversial or otherwise unacceptable, may, in all charity be pardoned for expressing them, but all the same giving them their due weight.

4. Some errors have, inevitably crept into the printing and an errata, which may enable exhaustively, is also added to help the reader.

5. I shall be grateful, if my readers, could let me know their valuable opinions on this historical study undertaken without any claims for scholarship.

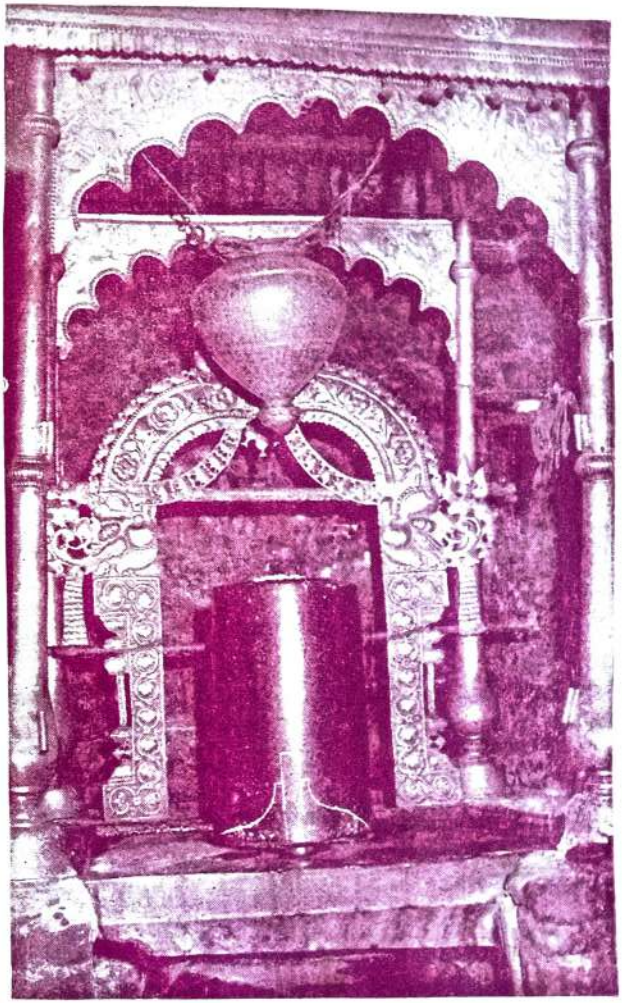
Guntur
1-7-69.

Suryanarayana,
Vishnubhotla.

This book is dedicated to

Sri Agastheswaraswami of Old Guntur.

GOD AGASTHESWARASWAMI OF OLD GUNTUR



Out of devotion

గుంటూరు అగస్తేశ్వరాలయమందలి పాండ్యరాజ శాసనము

"స్వస్తిశ్రీ శకవర్షంబులు 1080 అగు నేటి ఈ క్రోధనసంక్రాంతి నిమిత్తమున శ్రీమన్మహామండలేశ్వర పాండ్యగాజు ఓంగేరు మాన్యములోని గుంటూరి శ్రీయగస్తేశ్వర మహాదేవరకు గుడియును మండపమును పరికారపు గుర్లు నెత్తించి యా దేవరకు హవిబలియర్చనలకు మానులకు సానులకు నట్ట మనికి మద్దెలకోటకు మోకరికి వాంశులకు శిల్పికాచార్యునికి శంకులవారిని చెరసిన దేవరపరిమాటము వాటికి గడ్డిపూండి వలయుచుట్టు పొలము చతుస్సీమను మధ్య ఆచంద్రార్కస్థాయిగా నిచ్చితిమి."

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HISTORY OF GUNTUR DISTRICT

(Political History 1600 to 1947.)

1. During the short period between 1600 to 1947, A.D. our country was ruled by (1) The Mahomedan Sultans of Golconda from 1570 to 1686 A.D. (2) The Mughal Emperors from Delhi from 1686 to 1748 A. D. (3) The French, for a short period of nine years from 1750 to 1759 A. D. and by the English, between 1760 to 1947 A. D

1. The Sultans of Golconda.

Mohammedans :

2. The earliest Mahomedans, in this district may probably have been the Arab traders, at Masulipatam, from the Red Sea. But we have definite evidence that Mohamedan mercenary soldiers were employed by the Reddi Kings of Kondavidu and also by the emperors of Vizianagaram in the 14th and the 15th centuries. It is also in evidence that a mosque was first built at Masulipatam in the 15th century.

3. These Mohammedans are the followers of the Prophet Mohammed and have two great divisions, the Sunnis and the Shias. The Sunnies assert that they are the orthodox disciples of Mohammed, acknowledge the accession of the Caliphs, Abu Bakr, Amr and Usman who succeeded the Prophet and follow certain traditions on the authority of these three Caliphs. While the Shias pass, at once, from the Mohammed to the fourth Caliph, base their doctrines on the Quran alone and reject the authority and traditions of these three Caliphs whom the Sunnies venerate.

4. The Delhi Sultans who were ruling in the north by the 13th century, had an eye upon the Deccan and with a view to find the state of the country, sent out the Sultan's nephew, Alladin in 1294 to Deogiri, on a false pretext of securing emloyment under the kings of Rajahmundry. But, by that time, there was no kingdom at Rajahmundry but the Kakatiyas were ruling at Warangal. In 1309, fifteen years later, an army was sent to Warangal under the leadership of one Malik Kafur, but, as a subsidy was offered, he returned, and the subsidy was paid till 1312.

5. Ghayazsudin Tugulak ascended the throne of Delhi in 1321 and sent an army under the command of his son Alaf khan but the army was driven away. But in 1323, they again came, captured Warangal and took the king Pratapa Rudra prisoner. Then Alaf khan began to rule Warangal but he proved a very cruel king and his subjects revolted in 1328. Kapayanayaka of the Musunuri family took advantage of the situation and regained Warangal in 1336. Again in 1347, there was another mahomedan revolt and the Bahamani Kingdom was founded by Hasan Gangu at Gulburga. There started a struggle between the Musunuri family and the Bahmanis and the latter conquered Golconda and occupied it. Later in 1421, Warangal also was captured and the Hindu kingdom came to an end.

6. The Bahmani king Alladin Shah II had the assistance of an able minister, Khaja Mohammed Gavan. During this period, the Mohammedans conqured the country upto Nalgonda and extended their kingdom upto the borders of the Guntur District.

7. After Alladdin, came Humayun who preferred the assistance of another person khaja Jehan to that of Khaja

Gavan. But soon after this Humayun died and his minor son Nazir Shah came to the throne. As he was a minor, a council of Regency was set up with khaja Gavan and khaja Jehan as members and the Queen, at its head. During the regime of the Queen, between 1461–1463 A. D., the king of Orissa attacked the Mohammedans but did not succeed. Nizam Shah the minor himself died in 1463 A. D.

8. Nizam Shah was succeeded by his minor brother Mohammed Shah and during his reign Khaja Jehan was put to death in 1466. At about this time, in 1471 A.D. there was a dispute about the succession to the Kingdom of Orissa between Ambojana Raja and Mangala Raja. Ambojana Raja took the help of Khaja Gavan and Gavan sent an army under the command of Nizamul Mulk, who defeated Mangala Das and made Ambojana Raj, a King of Orissa. On his way back, Nizamul Mulk, captured Rajahmundry with the help of the King of Orissa.

9. After this, there was a famine, in the country and the Mohammedan troops at Kondapalli revolted. Taking advantage of this, one Bhima Raj occupied Kondapalli and requested the King of Orissa to come to Rajahmundry, with a view to capture it. The King of Orissa came to Rajamundri but Rajamundri could not be captured. At once, the Mahomedans attacked Orissa and the King of Orissa sued for peace and peace was granted. Enraged at this Mohammed Shah attacked Kondapalli and defeated Bhima Raj who sued for peace. But instead of granting peace, Mahomed Shah entered the fort and saw there a Hindu temple where some Brahmins were offering prayers to God. In a fury Mohammed Shah killed the Brahmin Priest, destroyed the Hindu temple and built a mosque over the ground occupied by tbe temple.

Mohammed Shah then offered his prayers in the mosque and Kudba read there.

10. Khaja Gavan who was then 75 years old stood there and instead of giving the king a better counsel, asked the king to assume the title, Ghazi as he had killed infidels, with his own hands. This was considered, by those present to be a highly inauspicious act. Till then, no king of the Bahmani kingdom which was a Brahmin kingdom, founded in memory of a Brahmin called Brahmin Ganga, a ever before slew a brahmin. For three years after wards, Mohammed Shah stayed at Rajhamundry and consolidated his position. Then he marched to Kanchi, with a view to defeat the Raja of Vizianagar.

11. But, soon after, he returned to Masulipatam, plundered it and then again went to Kondapalli. Just at that time, a conspiracy was hatched to murder Mohammed Gavan and he was murdered in 1841 while he was kneeling and offering prayers Mohamed Shah, himself died the next year and his infant son became the king. But, the infant king also died three years later. Then the Bhamani Kingdom was divided into five separate and independent states of Bidar, Berar, Bijapur, Ahmednagar and Golconda.

GOLCONDA

12. Sultan Quli Qutb Shah became the ruler of Golconda and the dynasty that ruled the state of Golconda came to be kown as Qutb Dynasty. Masulipam District which, at one time, included this part of the country which we now call Guntur District, was made a part of the state of Golconda. At that time, Guntur itself was under the rule of the Gajapatis. Gajapati rule came to an end in 1515 and

in the next year 1516, a treaty was concluded with the emperor of Vijiaanagar wherby Kondapalli became the southern boundary of the king of Orissa, and the Reddi kingdom of Kondavidu came into the possession of the Emperor of Vizianagaram. Sitapati Raju was holding the fort of Bellamkonda along with Warangal and Khammamet as a vassal of the Orissa king. This Sitapati Raju, had an infantry of trained men. Being confident of success, he advanced to the territory of the Mohammedans. Qutb Shah, hearing of this, silently crossed the river Krishna and attacked Bellamkonda. After a great and stubborn fight with heavy losses, he made an entry into the fort which was till then thought to be impregnable. Immediately on hearing this, Sitapati Raju left for Bellemkonda to attack the King's army and intercept their return from the fort. A great battle was fought, but Sitapati Raju was defeated.

13. Sitapati Raju then appealed to the Hindu Rajas for help against the Mohamedans who were growing powerful and becoming a menace to the Hindus. Thereupon the Hindu Rajas responded and formed a great front at Khammammet. Quli met the Hindu army there and after a sanguinary action, the Mohammedans under Sultan Quli succeeded. Later, Sitapati Raju went to Kondapalli and induced the Orissa ruler, Ramachandra, to enter into a pact with all the Hindus, to crush the Mohammedans under Quli. The Hindus lay in wait at 'Pilananchennur" now called Pedakanchiprolu. The Hindus had a fabulous army of horses and elephants. The Sultan prayed to God and then made a desparate attack on the Hindu army and defeated them. The Orissa ruler, Ramachandra was taken prisoner. Several elephants and much treasure fell to their share. Then they marched to Rajahmundry and the re entered into a treaty

with the Orissa emperor whereby the river Godavari was made the boundary between Sultan Quli's territory and that of the Emperor of Orissa. This treaty was dated 1530. Quli, then, crossed over the river Krishna and beseiged Kondavidu which was then under the Carnatic Rule. The rulers of Kondavidu, Bellamkonda and Vinukonda formed a triliateral treaty and Sitapati Raju thought that this had offered an excellent scope for the Hindu strategy. Seeing this, Sultan Quli left Hyder with an army at Kondavidu and himself went to Bellamkonda and Vinukonda to reduce them to submission. He first proceeded to Bellamkonda, defeated the Hindu army and took the fort, a second time. He kept the fort in charge of an eunuch, Zayanul Mulk and distributed the treasure found there, betwen the troops, and he himself went eastwards to Vinukonda.

14. When Quli was there, he received information of unrest at Bellamkonda and Kondavidu and that they were in expectation of fresh troops from the Carnatic. Therefore he hurried to Kondavidu. But fresh troops arrived at Bellamkonda. The eunuch at Bellamkonda sent urgent information to Quli while he himself was negotiating for peace with the king. Quli, immediately rushed to Bellamkonda and took the enemy by surprise, defeated the army, once again, and took 60 elephants and some booty. Order was thus restored at Bellamkonda. Quli then returned to Kondavidu and beseiged the fort. The army at Kondavidu did not get the expected help and therefore surrendered. The inhabitants were spared their lives but the fort was plundered.

15. Having destroyed everything at Kondavidu, Sultan Quli retired to the north of the Krishna river. Surprised at

this, the Hindus made repairs to the fort and with an army went north of the river Krishna, where a battle was fought with Quli but even here they were defeated. Quli followed them to Kondavidu where a treaty was entered into, with the humiliating condition that Kondavidu should pay a subsidy of 3 lahs of pagodas to the Sultan of Golconda, every year. As the amount so promised was not paid for 3 years, Kondavidu was again beseiged. Finally the fort surrendered in 1536 and a victory pillar was erected in the middle of the fort, to commemorate the victory.

16. In 1543, Sultan Quli was murdered by his third son while he was kneeling and praying in the mosque, at Golconda. His son Jamshed reigned for 7 years and, died, leaving a child of 7years. But his minister Jayadeva Rao and the people in the country wanted Ibrahim Quli to be recalled from Vizianagar. So he was recalled and he was crowned, Sultan, on 27–7–1550.

17. Even after this, Kondavidu was under the kings of Vijianagar and one Siddaraju Timmaraju was Governor of Kondavidu. Ibrahim Quli who was ruling Golconda, very often stayed at Kondapalli to keep a watch over Kondavidu. During his stay, he raised a beautiful garden and a town in his name, Ibrahimpatnam, on the northernside of Krishna River.

18. In 1565, the Emperer of Vijianagaram was completely crushed by a combination of the Mahomedans at the battle of Tallikota. Though they continued their rule for some more years, the Vijianagar empire was completely crushed and never rose again.

19. For 13 years after the battle of Tallikota, the Kingdom of Kondavidu was still under the rule of Vijianagar Kings

and the rulers of Kondavidu were now and then making incursions into Kondpalle and devastating the same. For some time Kondavidu was in the hands of the Carnatic Rajas while at other times the Golconda Sultans were stationing their officers at Kondavidu. We find one Martija Khan, a dependant of Ibrahim Padusha was in charge of Kondavidu for one year between 1570–71. He was said to have changed the name of Kondavidu into Martijanagar and destroyed the temples. He dismissed all the Hindu employees and appointed Mohammedans, in their places.

20. Again we find in next year during the rule of Tirmulala Rayalu, his capital was shifted to Penugonda and Kondavidu was again, under the Hindu rule. Gopinathapuram was again called by its own name and the name Murtijanagar given up

21. We find from two inscriptions of the years 1573 and 1578 that the village of Girijavolu was gifted by Sri Rangarayulu and that a second gift was made to one Nagama Nayaka. The first of these inscriptions was found at Gopinathalayam, and the second one at Aminabad.

22. From another inscription found at Ranganayakulu temple at Nellore, one Velugoti Thimmayya was said to be the ruler at Kondavidu.

23. Finally we find that, in 1579, one Raya Rao was sent to take possession of Kondavidu and other forts. This Raya Rao was a Maharashtra Brahmin. He first defeated Sri Ranga Rayulu, then attacked Vinukonda and Bellamkonda and took possession of both the forts. Later he took Nagarjunakonda and Macherla and established his position, firmly. Then he again attacked the forts of Addanki, Ammanabrolu, Tangeda, Gurazala Ketavaram and Karempudi and finally attacked Kondavidu in 1579.

Then velugoti Timma Naki left the fort and fled away. Some say he was bribed. As Raya Rao did not have any opposition, he came and took possession of the Kondavidu Fort coolly and calmly. Soon after he took possession of Kondavidu, he set right the confusion, arising out of the constant wars in the country, restored peace in the country and made proper arrangements for the administration of the country. Then he left for Golconda and gave a full account of the situation. The Sultan himself made consultations with Raja Rao and after due consideration, asked Raya Rao to continue as the ruler of Kondavidu and made the following arrangements, for the due administration of the country.

Some arrangements.

24. The first arrangement that was then made was the change of th name, Gopinathapuram into the Murtijanagar. Another change that was made was the introduction of the rule of Bana Musaddilu at Murtizanagar, Vinukonda and Bellmakonda. The word "Bara Mutsaddilu, at Murtizanagar, would appear to be a persian word. Bara, of course connotes twelve (12). Mustaddi is pronounced in several aways and "Musavida" "Mussoda" "Masvida" and "Mussavvida" are some of forms found in Brown's Dictionary. All these words meant the same thing. "A rough draft of a letter or a memorandum" By "Mussaddilu" we may have to understand that they are all persons appointed to do the writing work. By the preceding word "Bara" we have to understand that twelve of such people might have been appointed. More than that cannot be asserted. Another possible interpretation of the word "Mutsaddi" may be that it is a corruption of the compound word "Samutbandi" which means the arrangement of villages into a sub divison or a Samiti. This looks more dignified but it cannot easily

be said to be a corruption. Samut Bandi is a district and a separate compound word "Samut" and "Bandi" By Bara Mutsoddi we can, for the present, only understand it as an officer appointed for a sub division to administer the same and maintain its accounts. From the word Bara we may presume that 12 such officers were appointed though only three such sub divisons were mentioned in the arrangement. At another place, it is mentioned that theKondavidu province was divided into 14 samitis and they are noted below in seriatum, with the number of villages that each Samiti consisted of :

Name of Samiti	*No. of Villages*	*Name of Samiti*	*No. of Villages*
1. Paladug	14	8. Pulivarru	52
2. Prathipadu	14	9. Santaravuru	10
3. Nutakki	14	10. Chebrole	36
4. Ponnur	44	11. Mangalagiri	33
5. Munugodu	56	12. Nadendla	100
6. Ravipadu	12	13. Kuchipudi	54
7. Guntur	34	14. Tadikonda	22
	188		307
			188
			495

Thus we find that the whole Reddi Kingdom was sub dividied into three sub divisions and each sub division is again divided into villages. The total nnmber of villages was noted as 495. Before the discussion of Bara Mutsaddis is closed, I should like to bring to the notice of the readers

another word which often comes to notice "BaraBalavantulu". A lisi of these 12 Balavantulu is mentioned in a Sloka as foliows :

శ్లో॥ కరణం, ముచ్చి, కంసాలి కుమ్మర మణక
శిల్పక వ్యర్థమృదంగస్కార తక్షకాః
కపాటళ్ళ వీకారళ్ళండాలాన్వితం।
తథానికృష్ట కార్తికాంది ప్తోరజళ్ళ
యుధాగ్రమం। ఏతేద్వాదశ జాతీనాం గ్రామభారవ్యవహారకాః॥

This is found at page 330 of Pratapa Reddis Andhra Sanghika charitira. These twelve would appear to be the twelve servants of the village that serve the village and bear its burdens. The names of the village servants are to be found noted in Telugu at some other place as follows : (1) కరణాలు (2) కమ్మర (3) చాకలి (4) మంగలి (5) కుమ్మర (6) ఆకసాల (7) దేవళ్ళవెదదేవరిదు (8) చిన్న దేవరిదు (9) మాదిగ (10) కాపాగా (11) తిమ్మపాగా (12) బేగారి.

25. Each Samiti was again said to be administered by officers called Choudaris. These choudaris are evidently collectors of taxes.

26. Another set of officers known as Killedars", under the former Carnatic rule, has come to be known as "Demukhs" "Mannawars" "Mazumdars" "Sesapandyas" and "Zemindars". Thus former members of Manikya Rao famiiy, Manuri family and Balabhadrakatruni family were called by the changed names. Over all the above, one Raya Rao was made the ruler.

27. The "Bara Mutsaddi" administration was found to be very ineffective and there was everywhere confusion of an anarchical char acter. There were robberies in the country

and taxes could not be collected easily. As a result of this the Bara Mutsaddi administration was given up in 1591.

28. To quell the riots in the country and restore peace and order, an officer called an Ameen was appointed as the head.. He happened to be Ameen Mulk. He took charge of Kondavidu in 1591 with 11000 horses and 20000 infantry. He was a very bad ruler and the methods adopted by his were very high-handed, cruel and revolutionary. He no doubt, rounded up the rebels but treated them very cruelly, and created terror in the country. Immediately he took charge, he clubbed together two villages called Mullagurrmma and Yebuluripad and named it Aminabad. He destroyed the Mullaguramma temple and built a mosque on it. The images in the temple were destroyed, doors were broken and the Sivalingam was thrown out. Jaladeeswara swami temple, on the tank bund was similarly destroyed. By the side of the mosque and over the place where the Gods' images were located, a big mahal called the Ameen Mahal was constructed. He got a well called "Ameen" well, also dug, and raised a garden called "Uppa Thota" around it. He brought a number of prostitutes to the mahal and converted it in to a brothel. Such conduct as this, provoked the people into a rebellion and many of the surrounding villagers under the leadership of a Choudari of Nallabothu family waited on a deputation to the Padusha at Golconda. The Padusha immediately ordered Ameen Mulk to be brought before him and after a regular enquiry ordered the eyes of Ameen Mulk to be plucked out but, as irony would have it, and paradoxical as it may look, Telugu poet called Telaganarya dedicated his Yayaticharitra, one of the only two books written, In what is called "pure" (అచ్చ) telugu was dedicated to him. The poet, naturally, describes the Ameen as a highly charitable and cultured person.

30. His successors also behaved very badly but their conduct was not, so bad. One Sikinis Khan constructed a town to the south of Kondavidu, and called it "Kutubpet". Another town. two miles from Kondavidu was called "Sikiniskhanpet". Another Ameen, Akhalaskhan, destroyed a Vinayaka temple which the Reddy Kings installed and constructed a town there, called Hauz Ganespet". The broken Vinayak image can be seen, even now.

31. Again in the year 1549 and once again in 1599, attempts were made to drive the mahomedans from Kondavidu but the attempts failed. But it mnst be said that Kondavidu was in the possession of the Mahomedans from 1590 under the jurisdiction of persons appointed by the Sultan of Golconda.

32. Mutta Rajayya became the Ameen of Kondavidu in 1605 and ruled the country for a period of 6 years. He was a very capable and popular officer and received the title of "Dusra Padushah" and also enjoyed the right of privileges of 'పగటిమిటి' (the right to have a torch even during day time) and అడ్డపల్లకి (the right to carry the Palanquin across the street).

33. An anonymous writer writes in a poem.

కll నా లుగు దుర్గంబులు పదునాలుగు సీమలు ప్రజలనయమూర్ధమున
పాలించుచు జీరకాలము పాలించెను మూత్త మంత్రి ప్రభుమూర్తుండే.

Muttana thus ruled four forts and 14 Simas. Three forts have already been mentioned and the fourth must be Nagarjunakonda.

34. His son Bhaskara ruled from 1623 to 1628 A. D. He learnt Mantra Sastra and did several magic feats. He was a great physician and cured several diseases,

35. After Bhaskara, several Ameens ruled under Golconda Sultans and some of them are Mukiti Khan, Jupalli Rangapati, Khoja Bhadur, Motan Khan and Bala Krishna Mudali.

36. It was during the time of Rangapati that the tower now called "Miriyala Buruzu" was constructed. He was also a charitable man. He gifted a portion of land from out of Ivani to Brahmins and included this land in Vallabhapuram.

37. This Kondavidu was under the rule of Golconda Sultans till 1681, when it became a part of Mughal Empire under the emperor Aurangazebe.

38. Some of the Golconda Sultans were.

Ibrahim Padusha	1579–80
Mahomed Kuli Kutub Shan	1581–1611
Mahomed Shan	1611–1621
Abdulla, a minor and his motherruled till 1628 and later he ruled.	1621 to 1669
Abdul Hasan Tanisha	1672–85

39. It was during the reign of Abdulla Quli that the English factory at Masulipatam was transferred to Armagoan in Nellore in 1621. Four years later, it was brought back to Masula.

40. It was during the time of Mahomed Shah that the Dutch and the English came to this part of the country and established their trade centres, in these parts at Masulipatam and Nizampatnam.

41. During the period of the last Sultan Tanisha, Ramadasu's famous history occurred. During the rule of

this Sultan, his famous ministers Akkanna and Madanna brothers ruled the country from Kondapalli and Bezwada.

42. It was also during this period, that the English obtained their right to mint their own coins by payment of huge sums of gold to the minister brothers.

43. It was also during this time that the famous Diamond mines have come into prominence and facts relating to the famous Kohinoor Diamond which now adorns the crown of the Queen of England and another famous Pitt Diamond also have come into prominence. A separate note will be appended in this, later about the mines from the times of Marco Polo.

44. A subordinate of the Sultan, Mir Jumla had a partnership, in the trade and amassed a large fortune and his son misbehaved. The Sultan took action against his son. There upon, this Mir Jumly Joined the Mughal emperor and prejudiced him against this Sultan. Thereupon the Mughal Emperor invaded this country and burnt Haiderabad. The Sultan had to make a treaty and become his vassal. This Sultan died in 1689 and his son succeeded him.

45. It was this Sultan that was the last of the dynasty and it was this Sultan that lived for sometime in Kondapalli In 1686 Golconda was attacked and it had to be surrendered to the Moghul Emperor. This Tanisha was taken a prisoner and ended his life, in a prison.

The Moghul Rule.

46. Just at this time, the English also were in disfavour with the Moghul emperor. The French, also, had entered into field. Both the French and the Dutch secured the good favour of the Moghul Emperor by giving presents of great

value. Relying on the help of the Emperor, the Factory at Masulipatam was taken over by the French in 1686. The English protested, in vain. The next year, Emperors army entered Kondapalli and plundered it. Masulipatam also was threatened by the army, and it was said that the Mughals intended to go as far as Madras. Just at that stage the English had to enter into a humiliating peace, by purchasing foebearance by paying a large sum of Ss. 50000.

47. Simultaneous with this, there was a big storm at Pettipolu (Nizampatnam) and the consquent contagion Which had depopulaled many towns and wholly ruined them "there being searce people enough, to sow or reap there, little harvest." The messenger who brought this information also informed the President at Madras that Golconda fell into the Mughal's hands and that there were orders te seize all Englishmen at Masulipatam and their commerce. But the Council were hoping for better tnings. But in 16>8, they received information that the Emperor's army seized the factory at Masula and that the trade was extinguished.

48. Then the country was divided into 22 provinces, one of which was Golconda and Golconda included the country of Masulipatam and it was left in the hands of Ghaziuddin, Governor of Haiderabad.

49. After the death of the Emperor, it was realired that the administration of the country, from a distant place leke Delhi was found to be defficult and a separate Subha for deccan was created and it consisted of six provinces, one of which was Golconda. The headquarter of the Subha was stationed at Haiderabad. The head of the Subha was called a Subhedar or Governor. The management of the District affairs was left in the hands of a military officer called "Fouzar" who assisted the revenue officers called Desamu-

khs and Desapandyas who had to collect Government dues from renters.

50- The successors in office after Emperor Aurangazeb were all highly inefficient officers and became mere puppets in the hands of advisers. The Subedar at Hyderabad was anxious to gain the favour of advisers in power at the centre and left the management of the country in the hands of the renters, the Despandyas and Desamukhs. These renters had no help from the Fouzdars. Hence the Despondyas and Desamukhs and renters grew very powerful and called themselves Zemindars and began to make exactions from the cultivators.

51. Just at that period, Sarva Papadu, a villager of Nandigam, a rowdy, gathered a number of people around him and began to rob people, going along the road. With the booty so obtained, he wanted to raise a fort there. This frightened the people and the traffic on the road, came to an end, for a time. Then the Viceroy of Deccan, who was then at Delhi came back, on hearing this information, marched to the place defeated Papadu and slew him. He also killed some of the Zemindars who helped this rebellious Papadu. While returning back to Haiderabad, he was informed that Asaf Ali was appointed as Viceroy in his place and that he was coming to Haiderabad. He was advised to overthrow Asaf Ali and he tried to do so. But he was defeated and Asaf Ali Nizamulmulk became the Subedar.

51. Asaf Jha was not satisfied with the arrangements made by his predecessors as they led to utter confusion and divided Golconda province into five Nababships of Chicacole, Rajahmundri, Karnul, Cadapa and Arcot. The Nawab of Rajamundri had charge of the Kistna District. Anwaru-

ddin was the Nawab of Rajamundri, between 1721–1745 A. D. Under him was Zilladar Rustum Khan, who was a very severe and cruel officer but a man of vigour and high integrity. He ruled for 7 years. He was disgusted with the conduct of the Zemindars who acted as tyrants and collected large amounts of money, from the cultivators and at the same time, defrauded the Governments of these dues. In order to set matters right, he seized the fleeing zemindars and very cruelly beheaded them and tied their heads into a garland and exhibited them in a public place, with a view to create terror in the country. This exhibition of heads was known as "Kulla Minor". This cruel and inhuman conduct of the Killedar made him a highly unpopular officer.

52. The ruler Anwaruddin was releived of his Nabobship in 1741 but was two years, later, in 1743, Nawab of Arcot. Asaf Jha died in 1748.

The French Rule

53. After the death of Nizamulmulk, he was succeeded by his son Nasir but the French who had already been exercising some powers in the country supported the claims of Mujjafir Jung, a grandson of Nizamulmulk. Nasir imprisoned him and soon after, he took possession of the French factory at Masulipatam and imprisoned their local officers in 1750. But the French reoccupied their factory immediately, without opposition and strengthened their fortress at Masula. Nasir Jung was killed in a battle in 1751 A. D.

54. Mujaffar jang was released and was installed as Subedar of Deccan, in 1751, with the help of the French. For this help, the French were rewarded with Masulipatam

and island of Divi. Dupleix was made the Governor of the French, south of the river Krishna.

55. Mujaffar Jang went to Cudappa and died there. He was succeeded by Salabat Jang, another son of Nizamul mulk as Subedar of Deccan, with the help of the French. Salabat Jang was favourably received at Golconda and equipped himself with the French troops. Soon after this, the Marratas attacked Hyderabad and the French helped the Subbedar and the fight ended favourably. Aa a result of the help rendered by the French Salabat Jang gave the province of Kondavidu as a reward. In 1752, the French changed their Capital to Guntur as there was plenty of water, in Red and Black tanks. They also, constructed a Fort, at Old Guntur.

56. Soon after, there was a quarrel between the French and the Subedar, which finally ended in a treaty whereby some property was ceded and the property so ceded had aleady been included, in the previously ceded property. This provoked some resentment and opposition, from the French. Bussy fell ill and was ordered complete rest. His successor was not a capable officer. A diwan of Salabat Jang prejudiced Salabat Jang against the French. As a result of this prejudice, the allowances promised to the French soldiers were withheld. This led to a serious disorder in the French army. Salabat Jang changed his head quarters to Aurangabad to avert serious repurcussions with the French army. The French army was distributed between several places to avert any impending clashes and directed to collect revenues.

57. Dupleix received reports of disorders due to non-payment of their dues. He recalled Bussi to duty. He joined duty and proceeded to Haiderabad where he found the situa-

tion as hopeless. Soon after, he gathered all the troops from various stations and paid them their pay from his own private purse and took the army to Aurangabad. He met the Subedar and discussed the whole situation. As a result of this discussion, the four provinces of Chicacole, Rajmundri, Ellore and Kondapalle were granted to the French. Bussi directed his officers to take immediate charge of the places. After much difficulty and much opposition from local people and the officers, all the provinces were taken possession, in 1754.

58. During the next two years, several changes had occurred. Dupleix was recalled, and in his place, Godlieu was sent. There was a change in the ideology of the French Directors at home. They were very much against the acquisition of property. The French were disbanded by the Subedar of the Deccan and his Council. This caused a recrudescence of trouble in Chicacole. Bussy gathered all his armies and asked help from Pondicherry. At first, no help was sent but later it was sent. The Subedar expected help from the English but the English could not give any help, as there was trouble at Calcutta and all their armies had to go there. In these circumstances, there was again rapprochment between the French and the Subedar.

59. The Nizam had two other sons, Basalat Jang and Nazim Ali. These two brothers were kept with Salabat jang and were being maintained by him. They had, under them, some army, also. When misunderstandings broke out between Basalat jang and the French, all the three brothers were at Auraugabad and were acting together to the detriment of the French. Then Bussi went to Aurangabad and brought them back, to Haiderabad.

60. By 1758, the situation in Bengal was eased and peace restored. The Raja of Vijianagar was favourably inclined towards the English. As differences were reported between the French and the Subedar, Jaffar Ali Khan rose against the French at Chicacole and Rajmundri. The English availed themselves of the opportunity and occupied Chicacole and Rajamundri. Then they went over to Eluru and from there, the English wanted to proceed to Masulipatam and attack the fort. But, just at that time, information was received that Fort Saint George itself, was attacked. Despite all difficulties, Col. Forde, in-charge of the English army, attacked the Fort at Masula and after a seize of 3 months took possession of the Fort in April 1759. Soon after Salabat Jang also arrived, at Masula, to render help to the French. But, seeing that, by that time, the English had occupied the Fort, he entered into a treaty with the English in May 1759, whereby Masulipatam and the adjacent territory passed under the British Flag. But Basalat Jang who was with his brother, was unwilling to break his relationship with the French. Nazim Ali had already left for Hyderabad. This was the turning point for the English, in Northern Circars.

The fall of the French.

61. Writing about this, Gordon Mackenzie writes in the Kistna District Manual at. page 66 in 1883, thus :- "Thus did the edifice reared during the eight years of labour by the wondrous talents of M. D. Bussi fall to the ground. Doubtless many events gave great advantage to the English. The recall of M. D. Bussi and Moracin, by a self-willed Governor, the victories in Bengal which left, at Clive's disposal, troops for an expedition to the Northern Circars, the tardy advance of Salabat Jang with his overwhelming

army, the late despatch of succour from Pondichery and lastly the unexpected move southwards of Nazim Ali which saved Col. Forde, even after his succesful storm of the Fort; this fortunate combination of events gained Masulipatam to the English and it is not too much to say that the taking of Masulipatam and the expulsion of the French from the Northern Circars was the turning point in the long conflict betwen the French and the English for the empire of India. The Madras Government had looked upon the presence of M. D. Bussi with Salabat Jang as their greatest danger in India. That was now gone and though, for years after this the strife continued, the loss of Northern Circars, the source whence M.D. Bussi had drawn the sinews of war was the blow from which the French never recovered. We may therefore look upon that singularily uninteresting spot, the old Fort at Masulipatam, as classic ground and, rising superior to the depressing influences of the dismal, swamp and muddy sea surrounding it, may remember that had the issue of that midnight struggle in April 1759 been otherwise, the tricolour and not the union jack, might now wave over India".

62. Writing about M. D. Bussi, Mr. Grant, in his poliiical Survey of Northern Circars, upon the administration of M. D. Bussi, concludes by saying that he did not appropriate to himself an undue amount of the public revenues. "Nothing beyond a splendid family subsistence, with just such a surplus of income as might serve to support official dignity, consequential appearance, personal pre-eminence and gentility."

The British Period.

63. According to the treaty of 14-5-1759, the whole Circar of Masulipatam with eight Districts and the Circar

of Nizampatnam Kondavidu and Akulamannadu were given, as free gifts. One other condition of the treaty insisted that the French army should be sent away. But Basalat Jang kept the army with him, for sometimes afterwards and later he sent it away to Monseiur D. Bussy and himself retired to Adoni. Salabat Jang was at Hyderabad with Nazim Ali and everything was quiet in the country for two years till 1771.

64. At this time a line of postal runners were arranged on the coast from Madras to Calcutta, far the first time.

65. By the treaty of Paris, Salabat Jang was recongnised as Subedar of Decean. Coming to know of this, Nazim Ali who was residing with Salabat Jang at Hyderabed put him to death and dclared himself as the Subedar of the Deccan.

66. Nazim Ali wanted the help of the British troops in 1762 and applied to the British for help. The British were then not in a position to render any help. In order to induce the British to give military help, he offered to put the British in possession of the Northern Circars for a payment of half the revenue and handed over the sanads relating to the Circars. The British agreed to do so and took possession of all the four Circars but not Guntur which was then in the possession of Basalat Jang. But later, the British were unable to give the promised help and gave up the idea of taking the Circars. But as they had already taken possession, they only agreed to return it only if the expenses incurred by them in taking possesion be repaid. But later in 1765 they agreed to take possession of the Circars. In the meanwhile Lord Clive applied to the Emperor of Delhi for a grant of those five Circars and obtained a firman for the same. With the help of the Firman, the Forts of Chica,

chole, Rajamundri, Ellore and Kondapalli were taken possession of in 1766 and attemps were being made to take possession of Murtijanagar Circar also. By that time, this Murtijanagar was under the possession of Basalat jang. As Clive's forces were insufficient to meet the forces of Basalat Jang, this attempt was not made.

67. Nazim Ali who came to know of the grant of a Firman from Delhi refused to accept the same and went to Bezwada with an army to oppose the British occupation of the Circars. But the matter was settled by an agreement whereby the British were allowed to take possession of the Circars by an annual payment of a subsidy of 8 lakhs of rupees and also by agreeing to furnish the Nizam with two battalions of infantry and six pieces of Cannon. But the Guntur or Murtijanagar Circar was allowed to remain with Basalat Jang for his life. Palnaud was under the British Company's troops along with the Carnatic. As there was some disturbance in 1766 at Palnaud British forces were sent to quell the disturbances and after the disturbances a captain was stationed at Tummercote.

Northern Circars and its importance.

68. At several places, in the above narration, mention has frequently been made about the Northern Circars and it is better that at this stage the importance of Northern Circars in the political history of Guntur District is made clear. Hence this diversion. The area known as the Northern Circars extended from Chilka Lake in Orissa to the Gundlakamma river near Ongole and is about 470 miles of the eastern sea coast of the present Andhra Pradesh. It contained the most fertile land of the Nizams Dominions

and included many centres famous for dyeing, printing, teak and rice production and it is protected on the western side by the Eastern Gnauts.

69. Muslim foreigners from the north entered the South India by about 1310 A. D. and would appear to have constructed a mosque at Rajamundry by 1324. The moslem rulers seemed to have obtained possession of these Northern Circars from Ganapati Rulers of Orissa by the middle of the 17th century. The moslem rulers were then ruling at Golconda. Even the Golconda rulers had to submit to the Mughal rulers from Delhi and Northern Circars came into their possession.

70. Western traders from Portugal, Holland, England, Denmark and France came into India one after another in quick succession, about that time. Of the above, the Portuguese did not much interfere with the east. The Dutch no doubt opened factories in the east but they concentrated their interest in Java. The English came two years later and landed at Nizampatam (then pettipolu) and Masulipatam and opened their factories in the port cities of Northern Circars by 1611 A. D. and thereafter. These ports were located to the south and north of the mouth of the Kistna river. Masulipatam was very important as "Gun powder was being made by native powder makers even by 1611". Saltpetre and charcoal were available locally and Sulphr could be got from Sumatra. The English also opened a factory by 1639 at Chennapatnam on the ground gifted by Damarla Venkatappa to the memory of his ancestor Chennappa.

71. The French came later and estalished a factory, first at Pondicherry in 1674 but later pushed up to the East

Coast by their tenacity. While there, they competed with the English not only in commerce but also in internal Indian affairs. They thus became an eyesore to the English. Both of them obtained the right to mint coins of their own choice. They thus came into conflict with each other. On the death of Nizamulk Mulk in 1748, Majaffir Jang succeded to the throne of Nizam due to the strategic help of the French. Mujaffir Jang ceded Masulipatam and Yanam in the Circars in grattitude for and in anticipation of future favours. He also made Dupleix, the French Governor, his deputy for all his territories south of the Krishna River. But Mujaffir Jang was soon after killed and the French helped the succession of Salabat Jang to the Subedarship of the Deccan. Salabat Jang in gratitude for the French, not only confirmed the grants made by Majaffir Jang but also generonsly added other territories of importance in the Northem Circars. He also agreed to pay annually, a lakh of rupees for military support to be given by the French.

72. Though several difficulties were placed in the way to put down the increasing power of the French, all diffiiculties were averted and on 23-11-1753 the four northern Circars, Mustafanagar (Kondapalli), Elore, Rajamundry and Chicacole were ceded to the French by Salabat Jang, and the Nixam guaranted the revenue of 30 lakhs from the Circars. A promise also was taken from the Nizam to govern the territory with the "Concurrance of M.D. Bussi." In return for this Bussy agreed to maintain the necessary troops to take care of the Nizam and also be friendly with the Dewan of Nizam. All the terms of the treaty were advantageous to the French. But in spite of this, Bussy violated the term relating to the Dewan, by replacing him by another Shah Nawaz Khan, Who, no doubt proved to

be a harder nut to crack. In order to avoid troubles Bussy went to Rajamundry, invited all the Zemindars of the Northern Circars and arranged for a lease of four Circars for a payment of 30 lakhs of rupees.

73. From the beginning, the aim of the British and the French in India was only peaceful commerce, to the exclusion of interference in internal affairs of the conuntry. But serious complaints were made against Dupleix and Bussy to the Directors at home. These complaints had their own persuasive effect on the French Directors, and the French recalled Dupleix who was considered to be an ambitious war monger and appointed one Godliew who was thoroughly informed of the Situation in India. While the English continued Saunders as their commissary in India, the recall of Dupleix was the greatest mistake committed by the French and it was this mistake that gave a distinct advantage to the English.

74. The French Godlieu and the British Saunders met at Madras by the end of 1754 and entered into a covenant whereby there should be a truce between the troops of the English and the French, (2) they should renounce all Moghul dignities and Governments and thirdly there should be equality in the holding of possessions both in coromandel coast including the Northern Circars and in the Carnatic and finally both should join together in quelling the hostilities in the Indian armies. It was also agreed that differences between the English and the French should be referred to European arbitration. This was most advantageous to the English in that it had not taken into account the previous commitments of the parties.

75. As a result of all this, complications arose and the Moghals who were affected thereby issued notice to the

French to quit Deccan and consequently Bussi was recalled to Pondicherry in 1756. As a consequence of this Northern Circars was taken away from Bussy and kept under the Supervision of Mahomed Ali who was recognised as Nawab of Carnatic. But Bussy no doubt left Hyderabad and remained in a safe place bud did not go to Pondicherry. Soon after circumstances changed and Nizam wanted help and when he could not get it from the English, he directed Bussy to stay on and help him, and he permitted to hold the Northern Circars and other territories.

76. After this, several things had happened including, in January 24th, 1757, the battle of Bobbili in which Ranga Rao and his family died and Vijia rama Raju was murdered, and so on. Bussy wanted to take revenge against the British and therefore captured their factory at Vizagapatam on 25-6-1757 and recovered the entire possession of the coast from Ganjam to Masulipatam. But finally Bussy was ordered to return to Pondicherry. Thus ended the French menace to the British.

77. The departure of Dupleix from India, and the departure of Bussy from Hyderbad in July 1758 were most advantageous to the English, so that they could have their own way with reference to Northern Circars. Added to this, Ananda Gajapathi helped the British in recapturing Vizagapatam factory in October 1758 and in proceeding further to Masula, and attacking the French Fort in March 1759. The fort at Masula was attacked in the beginning of April and it was surrendered on 8-4-1759. With this, the Nizam entered into a treaty with the English on 14-5-1759 whereby the whole of Masulipatam Circar with eight Districts, the Circar of Nizampatam, Kondavidu and Akulamannadu

were given as free gifts to the English. The Nizam also promised to send out the French from Deccan and both the English and the Nizam agreed not to aid the enemies of the other.

78. In 1760, the Maharattas attacked Salabat Jag and defeated him. In the treaty that followed at Udayagiri Salabat Jang had to cede several properties to the Marattas. Nizam Ali, son of Nizamal Mulk came over to Golconda, imprisoned Salabat Jang in 1762 and killed him in 1763 and proclaimed himself as Nizam of Golconda.

79. Nizam Ali asked the British for help to recover properties ceded to the Marratas, on two occassions, promising to give large portions of Northern Circars besides confirming the portion already given but the British would not give the required help.

80. The English had some territory in Bengal, some in Masulipatam and some more at Madras but they had no link on the land. This link land was an absolute necessity to them. With this end in view Lord Clive obtained a firman from the Mughel Emperor granting Northern Circars to the English. But the possession of these Northern Circars was with Nizam Ali and without his consent nothing could happen. Then a scheme was planned to attack Kondapalli which is a link between Golconda and Northern Circars. Then the Nizam would have to attack the British at Golconda and he had not the strength, nor neeessary funds and he would be forced to enter into a treaty. With this object in view Kondapalli was occupied by two of the British Generals. Nizam Ali noticing his absolute helplessness in the matter, coolly surrendered and entered into an agreement, with the Generals giving the Circars of Rajam-

andry, Ellore, Mustafanagar (Kondapalli), Murtizanagar (Kondavidu) and Chicacole as a free gift. It was also agreed that the English were to pay five lakhs of rupees annually for Rajahmundry, Ellore and Mustafaugar immediately and two lakhs of Rupees each for Murtizanagar and Chicacole from the date of taking possession. Murtijanagar was to be with Basalat Jang for his life, as it was given as a life estate to him and it could be taken from him, after his life. It was also agreed that the British should keep some troops for settlement of his affairs. this agreement was entered into on 17-11-1766. Thus we find the British secured a valuable territory yieding an annual reveneu of 43 lakhs of rupees on annual payment of 9 lakhs of rupees to the Subedar, subject to the condition of the possibility of fighting against princes with whom they had alliances.

81. A year later, the Nizam wanted to get rid of the treaty and entered into an alliance with Hyder Ali of Mysore. Then the English ordered their troops from Circars to Hyderabad By the time, these troops entered Warangal, the Nizam was alarmed and sued for peace and a treaty was signed at Madras on 23-2-1768 which was much harder than the treaty in 1766. By this treaty, payment of 9 lakhs annually was reduced to 7 lakhs. Nizam was stripped of all rights both in the territories of Carnatic and Northern Circars. Northern Circars was not gifted by the Nizam but it was held by the British under the firman of a Moghul Emperor and this gift was conceeded by the Nizam. Guntur circar was only to be obtained after the death of Basalat Jang.

82. Guntur Circar was held by Basalat Jang as a Jaghir from his brother Salabat Jang, the Nizam of Gol-

conda, for his life, and this was recognised in the treaties with the English.

83. In 1772, the English tried to negotiate with Basalat Jang for possession of Guntur. But the negotiations failed.

84. In 1775, the British received information that Basalat Jang was receiving French troops through the port at Motupalli and this was opposed to the conditions of the treaty This matter was moved with the Nizam and it was pointed out that one officer by name Bon Enfant was entertained as Governor of Kondavidu, and that deserters from the English army also were entertained by Basalat Jang. Recruits and miiltary stores were landed at the harbour of Motupalli and conveyed to Guntur. Being very much vexed at this conduct, the English asked Basalat Jang to lease the territory of Guntur for a payment of one lakh and twenty thousand Rupees but he refused. Subsequently when Haidar Ali of Mysore threatened an attack on Adoni, head quarters of Basalat Jang, he came for safety to Guntur. The English intercepted his military strores at Motupalli and posted their army at Vetapalem. Then Haidar Ali came and invaded the country, attacked Vetapalem Nizampatnam and Mangalagiri and ruined those places. Then in 1779, he was forced to make a treaty with English and agree to a lease of the territory of Guntur without the consent of Nizam Ali. Nizam Ali took objection to this conduct of the English Govt. and when this matter went to the notice of the Board of Directors, at London, they agreed with Nizam Ali and severely censured the Madras Government and directed immediate delivery of the territory back to Basalat Jang. Mr. Rumbold, Governor of Madras resented the order and delayed the restoration of Guntur to Basalat Jang. This act of disobedience resulted in the removal of the Governor him-

self for disobedience. In Nov. 1780 Charles Smith was made, provisionally, Governor of Madras and Guntur was restored to Basalat Jang. The Supreme Govt. did not leave the matter there. Warren Hastings recommended the return of all Northern Circars to the Nizam. But the Madras Government thoroughly opposed the motion and after a lapse of 4 years due consideration, it was finally given up in Sept. 1785, agreeing with the view of the Madras Government, as this step would entail in the possibility of the rejuvination of French influencc in India, once again. The Directors were of opinion that "the Circars appear to us to form a barrier of no incosiderable moment to us against the designs of other powers" and finally they expressed themselves emphatically "We cannot consent to so considerable an alienation of territories."

85. While the directors were considering the question, very carefully for five years, matters in Madras had taken another turn. In 1782 Basalat Jang died. According to the terms of the treaty, Guntur should have come into British possession. But instead, Nizam reassumed the area for himself. Nizam did not like the treaties from the beginning. Further the British did not pay even the little peshkus they had to pay. The British did not press their claim as it would provoke the Nizam. The British were also apprehending an attack of Guntur from Tippu Sultan as he was proceeding to Guntur.

86. In 1788, Lord Cornwallis was the Governor General and wanted to settle the Guntur affair, once for all and sent John Kennedy as Resident at Haideradad and instructed him to demand possession of Guntur and inform him, if he did not surrender Guntur, the British would occupy it, within 14days, with troops. He also assured the Nizam, the amount

legally due, from the British, would be paid. Nizam immediately surendered Guntur to the English and sent one Mir khasim alias Mir Alum to negotiate with the Governor General for recession of part of Circars in return for the amount due. Lord Cornwallis treated this suggestion as improper and promised to pay the amount due and that it was a matter of honour and sent a letter to that effect on 27-3-1789, The net amount due to the Nizam was calculated and settled at 9,16,665-11-0 and was set off towards a debt due by the Nizam to a British Firm, Palmer and Company, in the State of Hyderabad. This payment included the Peshkus on the Northern Circars for a period of 2 years and finally the amount of Peshkus was surrendered and given up, on 4-11-1823 by the Nizam. Thus ended the matter. I would only close the matter with a quotation from the typed manuscript of one Dr. W. P. Peery on the subject. "Further, it is strange to see the British constantly chipping away at conditions which had been agreed to by themselves and the Nizam. A prime example of this, is the case of tribute promised in relation to the Northern Circars. Mr. Holland deputed to soothe the ruffled feelings of Nizam, was also instructed to ask the remission of this tribute which had been promised. A fine bit of diplomacy and the highest manifestation of righteousness."

87. One other question that remained to be settled with Nizam Ali related to the French army which was promised to be sent away from Hyderabad. The British persuaded Nizam Ali to disband the French Army in 1795 and with a view to induce him to do so, the British assembled their own force at Guntur, in 1798 and sent it to Hyderabad. In the meanwhile, the French Commandant Reynolds died. So the

forces were disbanded without much difficulty and the officers were shipped to France.

88. By the beginning of the 19th century there remained the question of Palnaud and its condition. This Taluq is in the extreme west of the District. The river Kistna flowing on the north and west, separates it from the Nizam's dominions. The hills and jungles on the south and east separate this taluq from the plains of Vinukonda, Narasaraopet and Sattenapalle. Thus this taluq is not very accessible and its geographical position has placed it out of connection with the history of the surrounding parts of this district. But we are deeply thankful to Srinadha for his Book Palnati Vira Charitra which gives us a glimse into the state of its history consisting of local chiefs called Palnati Virulu whose exploits have been clearly explained to us. We are also told that the Reddi Kings constructed a fortress in Nagarjuna Konda during the 14th century. An inscription of the year 1552 gives us some information about its contact with Carnatic Rajas of Vijianagaram. During the time of the occupation of Kondavidu by the Kings of Golconda by the end of the 16th century, we only notice Palnad in the language of Gordon Mackenzie "as an Assylum of hill and forest into which defeated armies retreated to avoid pursuit." During the 18th century Palnaud was not part of Northern Circars but like Ongole was included within the jurisdiction of the Nawab of Arcot. The then Desmukhs of this land belonged to Ramaraju family and Despondyas to the Kumara family. Ramaraju Virabhadrayya grandson of Mantrappa was Desamukh for 34 years and during his management Palnaud paid to Arcot a revenue of 3 lakhs of rupees. Nawab Mahomed Alikhan deposed Virabhadrayya in 1764 and the country declined rapidly. In 1766, a Foujdar with military force

was stationed at Tummerkota. With the help of the military the Amildar coerced the villagers to pay up their dues and "the wretched inhabitants were oppressed beyond the power of sufference and in consequence fled from the villages and the fields."(Gordon Mackenzie). On 24th Feb. 1787 Palnaud with other Districts was mortgaged by the Nawab to the Company and in July 1790, the Company assumed direct management, and appointed Erskine as the first Collector of Ongole and Palnaud. By then 27 out of 150 villages were uninhabited and the revenue in the accounts had dwindled from 3 lakhs of rupees to 55 thousand pagodas. But the actual amount collected was only 26 thousand pagodas. In 1792, the Company relinquished its direct interference. At that time Desmukh Rajeswara Rao son of Virabhadrayya and Despondia Kumara Viranna were each paid one hundred pagodas pension per month. On 31-7-1801 a treaty was concluded ceding Palnaud to the company and it was placed under the management of Collector Scott of Guntur Dt. and his first settlement of revenue for 1802 was 16,671 pagodas. The efforts of the Collector to introduce settled cultivation in Palnaud were frustrated by a robber chief Koravakallu Kesavulu who was apprehended by a Chenchu Poligar Ramanaick, who was holding five villages in the forest. This poligar released this robber in defiance of the orders of the Collector. Then this Ramnaick was taken prisoner with the help of Malraju Gunda Rao Zemindar of Vinukonda, tried as a rebel and sentenced to death. Meanwhile Kesavulu tired of being pursued sent word to the Tanedar that he would surrender provided his life were spared and a pension granted to him for maintenance. But the Collector on being informed, refused to agree to it. The Tanedar sent word to him to come and hear the Collector's reply. When he came to Dachepalle to hear the reply he was trapped in

and taken as a prisoner and he was sent to the Collector. When the matter was taken to the notice of the Madras Government, the Government said it was a breach of public faith and his immediate and unconditional release was ordered. Later the ryots in Palnud would appear to have reaped their harvests in peace.

89. Phirangipuram town of Narasaraopet Taluk was given on a lease in 1782 to the Roman Catholic missionaries by the Repalle Zemindar. The Zemindars of Repalle divided their properties and this town fell to the share of Rachur Zemindar who leased it again in 1792 to the same missionaries.

90. By 1794, the whole District of Guntur then known as Murtijanagar circar thus came under the complete occupation of Guntur and was under the management of the Council then located at Masulipatam and this Council was transferred to Madras in the same year. Before continuing the political history of Guntur, I would just give some information about the East India Company and its work here.

The East India Company.

91. It was under the patronage of the Kings of Golconda that European traders first established themselves at Masulipatam. The Portuguese may have been the earliest and the Dutch may have been the next to come. But the first English venture was in the year 1611 when a factory was first established at Masulipatam, on behalf of the East India Company. The following informamation was gathered from Moris' Godavary District Manual.

92. The very earliest notice of this factory is to be found in two letters addressed by Lucas Anthenniss at

"Pettapolle" (Peddapalle) in Nizampatam to Peter Williams, a factory at Masulipatam in which the particulars of some petty mercantile transactions are mentioned. These letters are dated 29-12-1611 and 8-1-1612".

93. "By the time the English came to Masulipatam, the Dutch had already a factory at Masulipatam. Pettipolle mentioned, in one of the above letters was the sea port town of the present name of Nizampatam in Guntur District. One of the earliest settlements of the East India Company was at Masulipatam. The others were at Murshidabad in Bengal and Surat in Ahmedabad and here, in the words of T. G. P. Spear in his book, "The Nabob" they "outwitted and intrigued against each other. The merchants stil lived in collegiate settlements desiring only peace, in their time". "They were very respectful to the aged autocrat Aurangazebe and continually apprehensive of the provincial Governors."

94. "The Societies which these settlements contained had trade, for their sole reason, for existence and were severely paternal, in character. At their head, was the President or Governor, a being, poised midway, so to speak, between heaven and earth, to the settlement, a sort of tutelary diety, to the Indian ambassadors and Durbars, the representative of the Brittanic Majesty and to the Directors an invetarate object of suspicion, liable to supercession and dismissal, with each despatch from England. In the settlement itself, he kept up considerable state; he never went abroad, says Lockyear, without being attended by eighty armed people as well as English guards, with two Union Flags, carried before him and country Music enough to frighten a stranger, into belief, the men were mad."

95. "The Governor was no exceptional person. He was the senior member of the Council and owed his position to longevity and a tough constitution rather than to anything else."

96. "The Governor's duties were as much commercial as political. He was a chairman of the Board, rather than a proconsul. As such he had no power of over riding his colleagues and only a casting vote in the event of tie". "His fiirst duty was the profit of his honourable masters; his second good order, and third, good relations with country powers". "His judicial power over Europeans was very limited and the position about captial punishment was not fiinally cleared up until the charter of 1726". "Apart from the Council, the Governor was little more than a dignified figure head, chiefly distinguished by his large salary and allowances his private garden for the hot weather and his rather more obvious personal pomp". "This lack of power was due to the Company's jealousy and the merchants' independence", but "contrasted with the splendour the Governor assumed as head of the Settlement, a splendour adopted partly by reaction from his practical importance party as a salve to the wounds which the letters from his honourable masters periodically inflicted on him and partly in order to impress on the Indian mind".

Councillors

97. "Next to the Governor came the Counsellors Consisting of senior merchants, arranged in order of seniority. Together they formed the Governing body and with the other senior merchants, the aristocracy of the settlement". "In style, they were little below the Governor. Their Chief concern was trade like him; and like him they were deeply

committed to private commerce in addition to the Company's trade".

98. "The Council was often more a ring for verbal fencing than a place of sober discussion, each member suspecting all the other members as possible competitors and being always ready to go behind the President in appeal to the Directors."

99. "Below the Council were the senior and Junior merchants the Factors and the Writers and outside the ranks of the Company's servants would come a sprinkling of free merchants".

100. Such was the Council and its President and such were their powers. This was the body that first came to India for purposes of trade and how it developed into a ruling power in India is a miracle. It was this Council that ruled our destinies of our District from 1788 till 1858 when the powers of the Company, were taken over by Crown.

101. During the 18th Century, a distinct change came over India politically. The Moghul empire retained most of the power and also prestige. Until the middle of the century, but there was no vigorous ruler there and various rivals at Court, became founders of different states. Hyderabad virtually became independent in 1726, Bengal in 1740, Oudh in 1744, Gujarat in 1748, Punjab in 1761. Delhi alone became isolated. By the middle of the 18th century, Delhi ceased to be a political entity. But inspite of all this, for some inexplicable reason, it continued as a legal source of all authority for some time, until the British established their supremacy, by the end of the century. Everybody began to obtain a Firman from Delhi to establish his supremacy over

a portion of the country. Monseuir Dupleix obtained such a Firman to obtain supremacy over the Deccan. Lord Clive obtained a Firman to obtain Northern Circars. The Company obtained a Firman to obtain supremacy in Bengal. The French under the very able and talented M. D. Bussi had triumphed over a combination of circumstances during the period between 1752 and 1758 and built up a wonderful edifice in the country. But, alas, the French at Paris, changed their policy at home and declared that acquisition of territory in India was not desired by them and sent one Count De Lally as Governor General of their possessions in India and Bussi was recalled. When he was at the summit of his power "The edifice reared during the eight years of labour by the wondrous talents of Monseuir D. Bussy fell to the ground. Later the French lost all their power and the British succeeded in developing an empire in India."

102. The English merchants thus transformed themelves into politicians and with this change came a change in their mental attitude. The expansion of English power in India gave a free play for their desire, for self expression in every direction which the earlier factory had denied.

103. The authority for Law increased and for them, the Emperor of Delhi was the source of law. "The former merchants became officials and statesmen and obtained power. The merchants who were till then merely taking commission in the purchases, obtained private licenses to trade and used their official power, sometime compulsion, instead of persuasion, in their dealing with the countrymen."

104. "The European army poured into India from 1746 and the English demonstrated their superiority of the European methods of war and the possibility of using with success

the Indian troops, drilled on European lines. The fiirst to drill Indian troops with European methods was Albugurgue (Portuguese) but the practice was forgotten by the troops. The sepoys were given a uniform from 1759. In 1780, the uniform consisted of

i. a red light infantry jacket

ii. a blue turban with a tassle

iii. a blue sash loosely wound round the loins

iv. tight white drawers half way down the upper leg.

v. Sandals and white cross belts, 7 fire locks and 8 bayonets.

The Indian tom and trumpets were discontinued from 1767 and were replaced by drums and pipe bands. Words of command were English.

105. In 1794, the Bandar Council with 3 members was transferred to Madras. In the same year, Masulipatam and Guntur were constituted into two separate Districts and separate District Collectors were appointed. The first Collector appointed for Guntur District was Mr. G. A. Ram and he took charge on 24-3-1794. Judge's Court also was established in the same year. The Judge's court was removed from Guntur in 1817 for some time and soon after it was restored.

106. The rest of the political history of the District can be easily narrated from this date by mentioning some chief events in brief that may have some connection with it More details of some of those events will be noted under proper heads later.

107. In 1802 Permanent Revenue Settlement was introduced in some parts of the Country but Ryotwari System was introduced by Sir Thomas Munro in most parts of this District and the same will be narrated under the Economic History.

108. In 1809, there was an officer's mutiny in the army and it effected to some extent, the army stationed at Masulipatam but it had not effected, this district.

109. In 1815 the Pindaris plundered portions of Masulipatam District and in March 1816 they entered the Guntur District, spread over the country and passed by way of Narasaraopet and Vinukonda to Cumbum. A regiment of light cavalry followed them in hot persuit but could not overtake them. The ravages by these Pindaris would be referred to under the Economic history later.

110. In 1816, Collector's Office, Judge's Courts and other public offices were constructed and details relating to them are mentioned in para 3 in the history of Guntur Town.

111. In 1823 Guntur town was completely burnt down and this was followed by an equally terrefic epidemic the next year and it was said, as a result thereof, that "no man in perfect health was to be seen any where in Guntur.

112. In 1832 there was a terrible famine in Guntur and this was known to the English as the "Great famine" while the inhabitants of Guntur called it "Nandana Nama Samvatsara Karuvu". As a result of this it was said that "the country from Ongole to Masulipatam was covered with human bones" and for 20 years afterwards the cultivation was effected.

113. In 1849, a commissioner was appointed for the whole of Northern Circars, but the post was later, in 1854, abolished.

114. In 1859 Guntur and Masulipatam Districts were amalgamated into Kistna District.

115. In 1862 Guntur was divided into (i) Guntur sub division with a Sub Collector having charge of Guntur, Sattenapalle, Repalle and Bapatla taluqs (ii) Vinukonda sub division with a Deputy Collector having charge of Vinukonda Narasaraopet and Palnad Taluks. Ongole was not then a part of Guntur District. Tenali was only included in Repalle Taluq. Deputty Tahsildars were posted at Guntur, Mangalagiri, Tenali, Ponnur and Tummercota.

116. There were two local fund circles one at Masulipatam and another at Guntur. Repalle was included in the Masulipatam and another at Guntur. Repalle was included in the Masulipatam circle, then.

117. In 1864, there was big a cyclone at Masulipatam, one of the most disastrous inundations recorded in history. Details of this cyclone will be noted later in the Economic history.

118. In 1865 an attempt was made to change the head quarters of the District to Guntur but the proposal was turned down by the Collector Mr. Thornhill on the ground that Guntur was subject to periodic visitation of Cholera.

119. In 1866, Guntur became a Municipal town. Before that Guntur was an insanitary town but by strenuous efforts of successive presidents of the Municipality, it was declared "a model Municipality in 1884 of the Presidency."

120. A branch of the Bank of Madras was opened at Guntur to facilitate trade transactions.

121. In 1877, the District Judge's Court which was continued here even though the District was merged in the Masulipatam District was transferred to the Krishna District and merged in it.

127. In 1878 a central jail was constructed here and a beautiful six mile road called the Ring Road was constructed here. A short description of it will be noted later.

128. In 1876–77 there was again another big famine and it caused great loss to human beings and cattle.

129. In 1894 the first Kistna District Political Conference was held at Guntur under the Presidentship of a Masulipatam Lawyer Vavilala Sivavadhanlu Garu.

130. In 1904 Guntur was again made into a District with Guntur as its head quarters and Ongole was added to it. Tenali was converted into a Taluk a little earlier. With these two taluqs added to the old seven taluqs, Guntur had 9 taluqs.

131. In 1905 the District Court was again transferred to Guntur.

132. By 1905 the whole Country of India including Guntur was plunged into an agitation consequent on the partition of Bengal. During this period Vande Mataram Song of Bankim Chander Chatterji of Bengal came into prominence. Slogans known as "Buy Swadesi Goods" and "Boycott foreign Goods" came into the vocabulary of the politically minded people. This was followed by rustication of Gadicherla Harisarvothama Rao from Rajamundry college.

133. In 1908–09 there were riots at Kotappakonda. This is followed by Katevaram Bomb case. Minto Morley reforms were announced.

134. In 1912 Andhra movement was started.

135. In 1913 the First Andhra Maha Sabha was held at Bapatla under the Presidentship of B. N. Sarma Garu.

136. In 1915 Guntur District Congress Committee was formed in Guntur with P. V. Srinivasa Rao as its President.

137. In 1916 Sarojini Devi came to Guntur to preside over the anniversary of the Young Man's Literary Association.

138. In 1917 Montagu Chelmsford Reforms were announced.

139. On 20-1-1918 Andhra Provincial Congress Committee was started with Nyapti Subba Rao Garu as President and Konda Venkappayya Garu as Secretary and with Head Quarters at Guntur. During the same year, a special provincial conference was held at Guntur with Kasinadhuni Nageswara Rao Garu as President.

140. In 1921 non-co-operative Movement was started. Along with it boycott of Courts and schools also was started.

141. In 1925–26, No tax campaign was started. Pedanandipadu in this District took the lead.

142. In1928 Simon Commission visited Guntur. In 1930 Civil Disobedience movement was started.

143. In 1935 Constitutional reforms were announced.

144. In 1937 elections were held in accordance with the new constitutional reforms and Congress Governments were formed in the Country.

145. In 1942 Quit India movement was started.

146. In 1947 India obtained Independence.

147, In 1948 Guntur Political leader Konda Venkatoppayya Garu passed away.

2. Economic History

Irrigation :

148. The most interesting object in this District is the anicut at Bezwada. It is constructed at Bezwada between two hills, and the distance between the two hills is 1300 yards. This anicut serves as the head of an irrigation system. Kondapalli Circar was obtained by the English in 1766 and Kondavidu by 1788. But even before that, attempts were made to irrigate the lands on either side by the waters of Kistna. Flood water was taken through channels, cut on the banks, to reservoirs and water is stored in those reservoirs and then it is used for irregating lands. One of such channels is the Tungabhadra Channel which starts at Sitanagaram and this channel, takes a tortuous course and finally enters the sea at Nizampatam. That is why we find mention made of Tungabhadra channel at several places in this District. This channel flows to Duggirala, from there it passes through Sangamjagarlamudi to Ponnur and later takes an eastern direction and goes to Nizampatam.

149. In 1792 Major Beatson called the attention of the British to this facility and Michael Topping was sent to investigate it. He died soon after, in 1796, after taking some levels. After his death no body took any notice of it, until after the famine of 1832. So, after 1832, this matter was taken up and Captain Buckle was asked to make a report about it. The Tungabhadra channel was taken advantage of and work was started in 1846. Even in 1839 Captain Buckle recommended the construction of a dam across the river, in his report of 1839. Captain Best made further investigations in 1841 and Captain Lake in 1847. Lake's suggestions were endorsed by Major Cotton and the matter was referred to a Committee dated 26-1-1849 was forwarded to London and the project was sanctioned on 5-1-1850 by the Court of Directors. Some more time was spent for deciding the place where the dam should be constructed and finally it was decided to construct the dam at Bezwada, the proximity of materials on both banks being an undoubted advantage. The work was placed under the charge of Captain Orr R. E. who wrote his first report in July 1852 and the work was brought to a close in May 1855 and Captain Orr sent his final report on 9-8-1855. and the total cost of construction of the dam came up to Rs. 7,48,765. The idea of the construction of masonry bridge to cross the river was given up and construction of a wooden bridge was first suggested and funds were alloted and timber purchased but even this idea was given up and the traffic crossed the river by ferry, till very recently when the present barrage was constructed.

150. After the construction of the anicut, the question of constructing canals on either side of the river Kistna was taken up and on the eastern side Masulipatam and Ellore Canals were constructed. On the Western side, even before

the construction of the anicut, a cut had been made from the river and water used to be taken into a channel even during the time of the Sultans of Golconda during the 17th century. The channel then in existence was known as Tungabhadra channel and this channel started at Sitanagaram and passed through the villages of Revendrpadu, pedavadlapudi Tummapudi and Manchikalapudi and finally reached Kolakalur. Even before reaching Kolakalur, there was a bridge constructed which was konwn as Tungabhadra bridge. When Tanesha was the Sultan of Golconda, a cut was caused by the floods of river Krishna and the flood waters caused a great damage to the villages in Kuchipudi Samiti. Then it was said that one Kanakadandi Somanna an agraharamdar of Katevaram and the purohit of the Ministers Akkanna and Madanna repaired the cut at his own cost on the river Krishna and gave relief to those villages and villagers. It was popularily said then the river Krishna became wild at the intervention of this Somanna and cursed him with ruin. This may be a resultant explanation by people believing in superstitions but the fact is that soon after the closing of the cut, Kanakadandi family was ruined. This story is to be found in Mackenzie's Local Records.

151. At page 253 the Kristna District Manual, a reference is made to this channel and we find the following note. "On either side of the kristna Rever bellow Bezwada there were deltaic channels perhaps the traces of ancient beds of the river, perhaps drainage channels, cut by floods or perhaps of artificial origin and by these means of channels, water had been led from the river and stored for irrigation in reservoirs on the deltatic slopes constructed with the ordinary crescent shaped embankment. One of the channels, the Tungabhadra Commenced close to Sitanagaram

and after a tortuous course entered the sea at Nizampatam." After the construction of the anicut, water was allowed into the channel through the cut on the bank. The channel was widened and extended to Duggirala, 13 miles from Bezwada. Then, this Chanel came to be known as the Main Canal or the Nizampatam Canel. At the 12th mile Kommamur lock and at the 13th mile Nizampatam lock were constructed. From the lock, the Nizampatam Canal starts. From there three more locks were constructed at Kuchipude (9 miles distant) Intur (18 miles) and Nallavada (24 miles) and finally the channel reached the sea at Nizampatam. The winding course of the old Tungabhadra channel is struck and followed three miles to the lock at Jagarlamudi, the first village of the Bapatla Taluk (then). The Tungabhadra canal passed southwards to Ponnur and then to the sea. "The old line of the Tungabhadra from this point (Kommamur) goes south pass Ponnur to the Sea." But the Kommamur Canal went South-West upto Peda Ganjam and finally joined the Buckingham Canal which was dug in 1877. But this Tungabhadra Canal was used as a drainage channel for some time and at one time there was a time bridge over this Tungabhadra channel till recently (1960) but now it is not to be seen.

152. "In 1856, it was proposed to lead off from the main canal a channel similar to the Ellore Canal, to skirt the western delta and to cross the drainage from the uplands of Guntur and Narasaraopet Taluqs. This canal received the astounding title of the Canal from Kistna to Karnul (perhaps with some idea that it might at the river Penneru meet the irrigation Company's Canal). Its head was some six miles below Sitanagaram and it was to wind westerly round the foot of the Mangalagiri hill, pass 3 miles south of Guntur and meet the east coast canal at

Inkollu. Rs. 110,000 was spent on this canal in 1857–9 and it was excavated as far as Namburu village and irrigated some extent of land in Faslis 1267–8." Subsequently the scheme was abandoned as it was found not well adopted for irrigation.

153. At Revendrapad, 8 miles below Sitanagaram is taken off the Bank channel. This was later converted into western Bank Channel, and it was one of the most remunerative, in the whole delta.

154. In addition to the irrigation under the anicut there is a trifling amount of irrigation from wells on the banks of the Gundlakamma river and from wells under rough stone dams in the Naguleru.

155. There were also 268 tanks in the five inland taluqs of Guntur but the extent of land irrigated by these small rainfed reservoirs in the uplands is inconsiderable.

2. Revenue administration.

156. From the time of the Hindu Rules, the villages with a headman in each to collect the revenue and an accountant to record the items were the units of administration. Most of the accountants are Brahmins and amongst Brahmins they belong to the Niyogi sect. They are known as Karnams. The position held by these Karnams in the village has given them immense influence for centuries past.

157. When the Mohamedans took this part of the country, they appeared to have made but little change, in the existing Hindu system. But the Golkonda Nawabs

brought in outsiders from the Marata country as their administrative personnel. These outsiders were Desastha Maratas and are brahmins of Madhwa persuasion and they came to be known as Golkonda Vyaparlu. These Marata Brahmins had long held the upper level of local administration, at the District level, and to act as a check against them, a Moslem also was put in authority. One had the pen in his hand and the other the sword. It is often said that these Desasthas strengthened their influence at the District Headquarters by bribing the higher officers including the Governor with bags of pagodas. These Desasthas got introduced into the Government new officers in the name of Desmukh, Despondi, Mannavar and Mazumdars. Desmukh was the real officer who acted as a buffer between the local inhabitants and the foreign intruders. Despondi was the District Accountant and Registrar. He recorded all official actions, registered all grants and privileges and kept all rent rolls, assessment papers and fiscal accounts. He was also a Mazumdar or Auditor. He was a potential check to all other officers. Mannavar was the District head of Police. Desmukh and Mannavar relied on the sword, for their immediate authority and they came from the martial caste. Secretary, Office Manager or Serishtadar held a pivotal position. He had the power to select the office staff. He controlled the record keeper (Daftadar) and cashier (Shroff). He was popularly called the Huzur Serishtadar and it was the highest post to which an Indian could aspire to in the Revenue Department, during the early East India Company management. He was otherwise known as the native collector. He was the adviser to the Collector in all revenue matters and cist collection. He should sign every paper coming out of the Collectorate. He had great powers

but no security of office. Several of them had to undergo innumerable difficulties and even criminal cases filed against them. But most of them were honourably acquitted by the European judges who always cared more for justice than policy. There was one other set of officers known as Dwibhashis popularly called Dubashis, who acted as confidential servants and commercial interpreters. They were go-betweens and they linked the rulers with the ruled and their success as go-betwens depended upon the ability.

158. The revenues were collected and accounted for to the central authority by the Hindu officials. Besides the land revenue, some imperial firmans show that import and export duties, at the sea ports were a considerable item in the Government receipts. There were also various inland customs.

159. At first these Hindu officials were paid some percentage over the collections. But in course of time, these officials rented villages, farmed the revenue of these villages or compounded the revenue against them for a fixed sum. During the French period, M. D. Bussi had a survey made in Northern Circars and intended to institute a better revenue system but he had no opportunity as he was not in the field for long.

160. But when the British took possession, they understood the Zemindars as Proprietors and the payment made by them was treated as tribute. Besides this, the Zemindars had to supply troops in times of war. The rest of the administrative heirarchy was continued. This was dominated, at different levels by different caste groups. Desastha Marata topped the list. Next came the Brahmins, moslems and other castes ranged under them. Out caste groups

were bottom in the ladder. The Brahmins were divided into many sub-castes, each sub-caste cordially despising the rest and there were factions amongst them. Under them were the Rajus or the Telugu Rajaputs. Martial Kapus, Kammas and Telagas had their places, in the military. Below them were the lower sudra caste people, Bondililu and Moslem traders were generally not liked by high and low, alike. The lowest are the malas and madigas each hating the other. All these communities shunned unnecessary contact with each other. In general, all respectable Indians remained relatively isolated wihin their caste barriers. The Desastha Marata Brahmins had administrative experience and were best suited to Government work. They learnt English in a short period and soon attached themselves to the British officers.

161. Villages were semi-autonomous and were looked after by bada balavanthulu who were village servants and their names are given in para 24. Brahmins and particularly Niyogi Brahmins were employed as hereditary karnams of the villages in 1144 A. D. by Ramanna, a minister of the Gajapati King. The Karnam, because of the skill in accounting, held a position both durable and influential. Karnams of several villages are related to each other on account of their sub-caste. Hence a net work of local influence could develop and karnams could exert their silent influence on the authorities. Local Kammas, Velamas, Thelagas, Kapus and Rajus monopolised military occupations. Rober Eric Frykenberg, in his book, on Guntur District between 1788 and 1848 sums up thus : "Competion for position and concentration of power at different levels, marked the arena of local controversy. Thus a caste system of selection,

rooted in caste and nourished by nepotism seems to have been characteristic."

162. "In 1802 A. D. Permanent Revenue settlement was introduced, in the Guntur District. Under this system the amount to be paid by each zemindar was calculated at 2/3 of half the gross produce of the lands, this half being supposed to be the share paid by to them by the zemindars. Thus the zemindars were to retain for their own maintenance, 1/6th of the gross produce of the territories. The amounts were obtained from an inspection of the accounts of the last 13 years or of what papers the village-karnams produced as accounts. in some cases that of charmahal the zemindars peshcus was fixed too high, but in some instances especially that of Vasireddi Venkatadri Naidu, it was not only fixed too low, being based on fictious accounts but was actually still further reduced by the Board of Rvenue at Madras, anxious that the permanent settlement should be moderate."

163. The Haveli lands : There were what were known as Haveli lands in this part of the country during the Mohomedan rule. These are lands intended for maintenance of troops or officers. They did not form part of the zemindari lands. Such lands were in existence in the Kondavidu circle also. These lands were sold and the Rapalle zamindar purchased them. After purchase they were also brought under permanent settlement. If there were any irrigation works concerning those lands, the purchasers had to maintain them. Vasireddi Venkatadri Naidu bought the Haveli lands in Nizampatam and also in Inuguduru near Masulipatam and Venkatadri Naidu was known as Haveli Raja and he built a

large building in Masulipatam and the building was known as Haveli Katcheri and it is known as Haveli even today.

164. By the zemindari settlement, the British expected work of the new European collectors would be decreased and that they would be able to settle other affairs in the district. The judical and magesterial functions were separated and vested in the zillah courts and northern Provincial Courts. But when once the accounts were produced before the higher English Officers, it was found that every thing was in a state of utter confusion. It was discovered that the revenues were shown as less. Actual revenues far exceeded the amount which came to the Company. Most Curnams kept two or more sets of account books, so that the zemindars and the State might be deceived as to the actual resources of the villages. Grama Karchulu were shown in large amounts. The old records handed over to the officers did not give the necessary details. The account books gave an account of the lands in the villages, including the inams but the names of the landlords or the owners or the inamdars are not mentioned. Some of the accounts were blotted and corrected making their accuracy highly suspectable. Even the first Collector of the District G. A. Ram soon discovered "the dexterity of the people in fabricating the accounts. A combination of local officers in Guntur District were thus found to be benefited at the expense of the State from lack of information from villages, lack of support from Madras, for want of control over subordinates and because of the weakening of the authority over the Desastha Marata Brahmins, under the leadership of the Serishtadar. A daughter's marriage or an erection of a shrine by them would bring large propitiations from the village and the village money corrupted the officials and the administration was caught, in the web of village

influence. The administration was so bad that the first Collector, G. A. Ram, was dismissed from service. The matters came to a crisis in 1810 A. D. when large defalcations were discovered in the Salt Department atChina Ganjam. A large number of officers were found to be implicated in the embezzlement. Robertson, a young and a energetic Collector was posted to Guntur. The Sub-Collector Jarret removed some of the clerks, one of whom was Atluri Venkatachalam, said to be "a vulture preying on the innocent people". The Collector dismissed the Huzur Shroff Tunuguntla Nama Siva Rao, suspended the Hujur Serishtadar Tandanki Lakshmi Narayana Rao and Cash-Keeper Tandanki Sitarama Rao. There were several others but no action was taken. Papers relating to this transaction were found hushed in a tank. One Sabnavis Kesava Rao, a leader of the opposite faction in the office supplied the information. These people were very influential people. Kesava Rao's brother, Ananta Rao was the Diwan of Venkatadri Naidu. Another relation belonging to the same family was the Dewan of the Nawab of Masulipatam. The people of both factions had outside support, chiefly from the Zemindars. Letters written by one to another were intercepted. Collector took action against the Serishtadar and got him committed to file for triale before the Sessions Revenue Board suggested caution. Collector began te gather evidence personally. Then all the incriminating evidence was burnt. The evidence gathered was found to be useless for court purposes. Some of the officers in the Collector's Office worked from behind to resist the Collector and the Collector found himself to be isolated. The youthful Collector gathered evidence even by torture and extortion. Jarret helped him in this work. The Result of all this was that the

Board felt that much dust was stirred up but there was little solid accomplishment. The Board was dissatisfied with the Collector's work and appointed a new Collector, Mr. Dakes. Complaints of torture and extortion were made against the officers and some were even found to be true but he was found to have resorted to such acts with a desire to uphold justice and honour of the Company, and Robertson was kept as an Assistant to Oakes. Sabnavis Kesava Rao and others in the Collector's Office were dismissed. The Collector wanted to take criminal action but the Board was satisfied with dismissal instead of risking a failure in courts. Even Oakes was some times later removed from service for having received a loan from Malraju Zemindar. As a result of this, factionalism was dampened and the subversive propensities were kept in check. The Collector was cautioned to act only on first hand information and keep a watch over men dealing with public money and accounts and some of the Collectors were kept in the same district for longer time to acquire local knowledge. Some reforms were also introduced. Low salaries or meagre were avoided and pay was increased. Schools were opened to teach officers, methods of administration and serious crimes were visited with more severe penalties. New registers and forms were introduced to maintain titles to properties in land. "The old records of this period are not pleasant literature. There was much acrimonious correspondence between the Revenue Board the Masulipatam Council and the Collector's correspondence-which is best buried in oblivion. Some officers were removed from their posts and others were permitted to resign."

164. Large amounts of revenue balances outstanding from the villagers and the Zemindars and amounts missap-

propriated by zemindars and District officers were written off. Within two years after the reforms, more income was forthcoming from lands but this progress was not maintained for a long time. Sir Thomas Munroe again passed through this District in December 1822 and wrote as follows : "The whole province of Guntur, though permanently settled has at present from various causes fallen under the immediate temporary management of the Collector". "By placing of the whole of Northern Circars under permanent settlement it had weakened the efficiency of the Collector's Offices and left them without any person capable of aasisting them in revenue matters when any difficulty arises. Instead of a Collector being surrounded by a body of intelligent native officers, his Cutcherry is in this respect inferior to that of some of the Zemindars and held in no respect by the people. By not having such men the Collector is compelled, when the Zemindari comes into his hands to hire such persons as he can find." Hence even under the management of the Cutchery retainers, the arrears in the Zemindaris accumulated as rapidly as they had done under the Zemindar Added to this, misappropriation of State monies, giving and taking of bribes and consequent benefitting of the local officers at the expense of state, bitter feuds among the state officers and factionalism had again raised their heads and come into existence. The terrible famine of 1832–33 caused a loss of revenue in the District estimated at 2 crores and 27 lakhs of Rupees and covered the country with human and animal bones from Ongole to Masulipatam. The factions in the office again came into the forefront. The Head Serishtadar in Guntur died in 1837 and efforts to obtain the post were made by Sabnavis Venkata Krishna Rao, a dependent of the Vasireddi family and by Nyapati Seshagiri Rao who was connected with the Manuri family of Chilakaluripad and

Sattenapalle. All the revenue subordinates and volunteers ranged themselves on the side of one or the other and for more than five years, the Guntur Collectorate was distracted by intrigues and counter-intrigues. Finally Nyapati Seshagiri Rao was appointed as the Guntur Serishtadar. But soon after due to prejudices, he was kept under suspension and three charges were framed against him that he knowingly and wilfully encouraged Taluq authorities in the non-collection of revenue with a view to injure the character of Stokes, the Collector, secondly that he had knowingly allowed rents of villages to be given below their real value and lastly that he owned lands. On these charges, Seshagiri Rao was suspended and an enquiry was held by one White who held the charges were proved and recommended his dismissal from service. The Board ordered his dismissal in October 1845 and the other officers wanted criminal action to be taken. The Board was afraid, the case would be thrown out in a Court of law and they did not want to take a risk. Seshagiri Rao filed an appeal against the order of dismissal, laying stress upon his honest and zealous service of 35 years. Further proceedings in the matter were dropped in 1846 but the order of dismissal was confirmed two years later in 1848. The Court of Directors felt that the subject of maladministration in Guntur was most painful to them, expressed surprise at the reasons stated therefore and said it was unbelievable that not one case of misconduct should have forced itself on the notice of any of the persons who successfully filled the office of Collector. They further stated as their opinion, "that the depressed state of the District of the defalcations of the revenue arose from causes more deeply seated than those which had been assigned". The Court of Directors also felt that "a general conspiracy was conclusively established" and expressed shock that

the District officers should have outdone zemindars in mischief even to the extent of founding charitable institutions with the fruits of the Plunder". (The charaitable institutions referred to may be the Whish Choultry of Guntur).

165. While the state of Guntur was in a most chaotic condition, Sir Walter Elliot was again deputed to investigate into the state of Guntur, and making the necessary enquiries he submitted his report on 14-4-1846. In the meanwhile attempts were made to appoint Zamindars as managers of the Estates. But this also proved useless. Then the Guntur Zamindars surrendered their estates on "the understanding that they should receive a sufficient maintenance with the hope that the estates may be eventually resotored." The estates were sold in public auction in 1846. There were no purchasers and the Government brought in the Guntur Zamindari estates by a bid of Rs.5000 for each'. The order of resumption was declared final on 31-1-1849.

166. On perusing Sir Waltar Elliot's report on Guntur affairs, the Board of Directors ordered that all Northern Circars should be placed under the charge of the Member of the Board of Revenue, as a Commissioner with the full powers of the Board. Sir Walter Elliot was appointed Commissioner.

167. Sir Walter Elliot was succeeded by Goldingham who differed from Eiliot's remarks in the report. Finally the appointment of a Commissioner was abolished and old order retsored in 1854.

168. After the Zamindaris were resumed in Guntur District, Mr. H.Stokes attempted to introduce an improved Revenue system in 1844 but was restrained then by the then

Hazur Sherishtadar Nyapati Seshagiri rao Garu and the Board agreed with the Shrishtadar's opinion. But later Sir Waltar Elliot agreed with Stokes and by 1850 Guntur was brought under a system called "Makta" or "Ryotwari". This was a fixed total demand on each village, and the individual cultivators were left to appariton of this demand. If remissions were necessary, they were given in lumpsums to the village. The influentlal ryots secured their own interests at the expense of their weaker neighbours and all sorts of curiously old fashiond ideas of Revenue administration such as takids permitting the cultivators to reap their crops and the notion that no English speaking native could be an efficient Shrishtadar survived in the Guntur Collectorate within the recollection of men in service for another half a century.

169. This old system passed away with the introduction of the Survey areas and Settlement rates of assessment. This work was started in Guntur after 1864 and was completed by 1868 and assessment operations were begun later and completed in 1870. Mr. Wilson was the person who undertook this work. He classified 90% of the lands as "Regar" Soil or black cotton soil and the red soil was only 2%. The highest soil is "Alluvial" along the margin of the river. 60 villages with lands amounting to 6. 6% of the whole area were placed in the first or alluvial group. 200 villages with 21. 3% of the whole area consisting of sand of the coast and the stony uplands of the interior were placed in the third as the poorest class and the second or the principal group numbered 465 villages with lands amounting to 72.1 percent of the whole area. This second group comprised the land in Repalle and Bapatla taluqs irrigated by the anicut and the heavy loams near Prattipadu which bear good crops when

the rain fall is timely. The rates on irrigated land varied from 1-12-0 to Rs. 7-8-0 and on unirrigated land from 0-4-0 to Rs. 4-8-0 per acre.

170. The Board exempted water rate on all lands irrigated from wells on the banks of Gundlakamma and Naguleru streams in Vinukonda and Palnad Taluqs as the wells are expensive structures, and the water had to be lifted from the stream.

171. The grazing rents or Pullari Tax was a very old peculiarity of this district. This formed a considerable item of Revenue. After many changes from time to time, the Board consented that all unoccupied land should be left free for grazing except the extensive hilly and jungle tracts which are annually rented as pasture lands to the highest bidder. The revenue thus derived is credited to jungle conservancy.

172. In 1813, the Comapny's charter was renewed and before this an inquiry was made and a Committee was appointed to examine witnesses, previous to this renewal. Very important witnesses like Warren Hastings, Sir Thomas Munroe and Sir John Malcolm were examined and the House of Commons showed the utmost concern for the people of India. The most important witness examined by the Committee of the House of Commons was Sir Thomas Munroe who had served in this country for 27 years. from 1780 to 1807. The evidence as recorded has been found in the Economic History of India by Romesh Chundr Dutt at pages 259 and the following is an extract thereof which deserved to be recorded.

"Manro said that the average wages of agricultural labour in India was between 40 and 65 a month; that the

cost of subsistence was between 18sh. and 27sh. a head, per annum; that there was no probability of extending the sale of British Wallen goods because the people used coarse woolen of their own manufacture; and that they were excellent manufacturers, and were likely to imitate English goods. Asked if Hindu women were not slaves to their husbands Munro replied "They have as much influence in their familes, as I imagine, the women have in this Country." (England). And asked if the civilisation of the Hindus could not be improved by the establishment of an open trade he gave that memorable answer which has often been quoted and will be a repetition : "I do not understand what is meant by the Civilisation of the Hindus : in the higher branches of science, in the knowledge of theory and practice of good government, and in education, which by banishing prejudice and superstition, opens the mind to receive instruction of every kind from every quarter, they are much inferior to Europeans. But if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury; schools established in every village for teaching, reading, writing and arithmatic; the general practice of hospitality and charity amongst each other; and above all a treatment of the female sex, full of confidence, respect and delivery, are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe; and if civilisation is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo."

(Minutes of Evidence & c. on the affairs of East India Company 1833 Pp. 124,127 and 131)

A note on the zamindaries of Guntur District: Zamindars are of three classes. 1. Ancient hereditary Chiefs or otherwise known as Samsthanam Rajas; 2. Hereditary District Officers, or 3. Temporary or removeable District Officers. There are in all four zamindari families in the District. 1. Manikya Rao family known as Repalle Zamindar; 2. Vasi reddy family of Chintapalle; 3. Manuri families of Chilakaluripad and Sattenapalle and 4. Malrazu family of Atluru (Narasaraopet).

Of the above four families, Manika Rao family known as Repalle zamindar and Vasireddy family of Chintapalle, each claimed to be the oldest or the ancient zamindari family. Manika Rao family claimed to have been zamindars for twelve generations since the days of Krishnadeva Raya but their oldest firmans are of the date of the year 1690 A.D. only while Vasireddy Virappa Naidu claimed under a Sanad dated 1670 A. D. Of the other two Manuri Desastha Marata brahmin family was brought into this district about the end of the 17th century and they hold an imperial grant of the year 1707 A. D. The Malraju family of Atluru could not produce any documents, though doubtless the family had great influcnce even by the beginning of the 18th eentury, and granted a portion in a village in the year 1706. But anyway these four great families were all heriditary officials with jnrisdiction overlapping each other and by this period their territories were so intermingled that no possible description can be given of the figure or boundaries. "Many of the Zemindars assumed possession of petty princes and instead of contenting themselves with moderate establishments such as suffice for European gentry of similar income, they kept up a number of elephants and horses, at a cost, wholly disproprtionate, to their means. The Collector of

Guntur reported that the zemindars in Guntur District spent on Savari a sum which would maintain eleven batallions of Company's sepoys". Vasireddi's retinue was 300 horses, 80 elephants, 50 camels and several thousand men. He had palaces at Amaravati, Chebrolu, Chintapalli and Guntur. Malaraju Zemindar had 100 elephants. "An energetic zemindar like Vasireddi Venkatadri Naidu could personally keep order throughout his extensive villages and amass wealth but we notice his next neighbour, Malraju Venkata Gunda Rao, utterly unable to manage his estates but when Venkatadri Naidu died, his riches were speedily dissipated by his heirs."

Apart from the question of the life, these zemindars enjoyed in the country the one question that troubled the Europeans that ruled the county was the legal question of their title to the lands that they held as zemi. The English did not have correct ideas about the question of their title and there was none interested to give the necessary information. In 1771 the Chief and the Council were of opinion "that the zemindaris were feudal estates of which the zemindars were the proprietors paying a tribute to Government and furnishing troops in times of war." The amount paid by the zemindars was constantly termed tribute, the territory they held was called the hereditary estate". But that this interpretation of their legal title was incorrect would have been clear if, only, they had carefully gone through the Sanads they held which would show that the Mohomedan rulers regarded them only state agents and not as territorial landlords and that they are only to enjoy the benefits and prerequisites thereof and to remain faithful to Government interests". But by the time the English took possession of Kondavidu Circar in 1788, the things

were so completely changed and they appeared like hereditary officials with juridsiction overlapping each other.

In 1802 when the permanent settlement was made, Venkatadri Naidu had suffieint influence and so obtained an unduly favourable settlement from the Madras Government. He thus derived a large income from his villages and though his expenditure was on a princely scale, he was able to continually add to his territory. He took the Vangipuram quarter of the Repalle Zemindari in satisfaction of a debt due by the Manik Rao family. He purchased Kolluru and Nizampatam sold for arrears of revenue and rented a great part of Vinukonda Zemindari. On the Masulipatam side of the river he purchased Inuguduru, Akulamannad, the six islands Kalidindi and Medurghat and Jammulavayi territory along with other lands in Rajamundry District. To understand the position of the zemindars at that time the following details are herewith mentioned.

Zemindar	*Headquarters*	*No. of villages each held*	*Pesti Kus settled* Rs.
Vasireddi	Amaravati	333	5,40,737
Malraju	Narasaraopet	79	3,38,792
Manur Rao	Chilakaluripedu	79	1,26,700
do	Sattenapalli	80	1,26,700
Manika Rao	Repalle	67	92,528

Besides the above villages Vasireddi had 218 villages more in Kistna. He built a residence at Chebrolu and called it Chaturmukhapuram. He repaired the lofty Gopuram at Mangalagiri. His charities were lavish. He obtained the title

of Manne Sultan from the Nizam in consideration of a lakh of Pagodas. His expenditure upon marriages and other ceremonies was princely. He died on August 17th, 1816 leaving, it is said, 55 lakhs of Rupees, but the whole money was lost in litigation that followed. The Collectors of Masulipatam and Guntur attached the greater parts of the estates for arrears of Revenue, and the downfall of the family was very rapid. The Zemindari was surrendered in 1842 with a promise of sufficient maintenance. All the three other zemindaris also shared the same fate and under the provisions of the despatch of the Court of Directors dated 21st June 1842, the Guntur Zemindars surrendered their estates on the understanding that they should receive a sufficient maintenance with the hope that the estates may be eventually restored. Afterwards, it was decided in 1846 by the Government, to place beyond all doubt, their power to deal with the estates by bringing them to sale and buying them in. There were no purchasers and the Government in the Guntur Zemindari estates by a bid of Rs. 5000 for cach. After perusal of Mr. W. Elliot's report the Directors wote a Despatch on 31st January 1849 declaring the resumption of these estates to be final. The question of zemindari Restoration was rejected. Question of grant of several inam villages, by way of compensation was also given up.

The only question that was considerd was the payment of compensation. Elliot recommended that 8% of the Peshcus may be given to them, per year by way of pension. That would work out at one lakh of Rupees per year. This amount would place them in a position of respectability. This was agreed to by the Governor in Council but the Court of Directors reduced it to Rupees 34,000 per year.

3. Agriculture

Agriculure stands foremost as the occupation in this district as in every other part of India. Two modes of cultivation are the wet and dry. Rice and Indigo are the Chief wet cultivated articles. Water required for wet lands was obtained from tanks chiefly in villages and canals. After the anicut, over the river Kistna, water could be obtained from canals. In the dry lands, pulses, variga, Korra, Sajja, Ragi, Cotton, Oil seeds, Sugarcane, Tobacco and Chillies are grown. The chief agricultural implements are Nagali (plough) Gorru, Guntaka, Papatam, Zaddigam, Dindu, Nalla Manu, Dante, Goddali, Gaddapara, Salagapara Dokudupara and Kodavali.

A large extent of land in this district is under food grains. In prosperous years this district exports grain inland and by sea. A small portion of the land about four to five hundred acres was under wheat cultivation and this was exported from Vadrevu sea port and Masulipatam sea port. About 2 lakh acres of land are cultivated with millet (జొన్నలు) but generally for want of rains in December and January it was a failure but its straw was invaluable as fodder for cattle during summer. The other pulses are also grown.

Among trees, mango is a favourite fruit tree and is raised in about 1000 acres of land and the best fruits are known as Jehangir, Phasand, Imamudding Phasand and Najuk Phasand. These fruits are grown more in the Kistna District than in Guntur District.

Tobacco is grown on several acres of land in Guntur District. Its history is rather interesting. Vaghbhatta of old

referred to smoking in his scripture "Bahata" but he does not seem to have mentioned the name of the leaf. Tobacco was referred to in Asia even as early ago as the 12th century when it was not referred to elsewhere. Some people would appear to have treated it as sacred. It was also considered as a cure for some ills besides its being considered as intoxicant. Christopher Columbs during his travels from Persia to Spain in 1492 landed at a little island known as "Tobags" and found the natives of the island sniffing a powdered dry leaf with evident pleasure on holding between their lips roughly made rolls of dried up leaves lit at one end and blowing out the smoke, through their mouth or nose. Columbus and his followers were said to have tried the same and found it very pleasant and also intoxicating. They took with them some leaves and also seeds and introduced them into Europe.

Another account is that Red Indians used tobacco for medicinal and ceremonial purposes. They used to inhale its smoke from a burning leaf through the nostrils by means of a faked hollow curve. A spanish Physician sent to Mexico first, introduced this plant in Europe in 1560. About this time, John, Nicot, a French ambassador in Portugal learned of tobacco in Lisbon and introduced into the French Court. The botanical name has come to be known as 'Nicotina'. In the same year it was conveyed to England by Thomas Harriat (1570–84).

Spaniards witnessed tobacco chewing in 1502 on the coast of South America. Sir George Watt says so.

In India, tobacco was not mentioned by Baber, Emperor of India though he described several useful and interesting animals and plants in India (1519–23).

In 1563 Gracia De Orta mentioned many drugs Indian in his book but he did not refer to tobacco. Probably Portuguese introduced tobacco into India and China. It is said in "Darashikohi" that they conveyed into the Deccan as early ago as 1508. Asad Beg of 1605 speaks of Bijapur where he found some tobacco. He brought with him some leaves prepared a pipe of jewel work, and presented the same to Emperor Akbar, who attempted to smoke but was forbidden by Doctors. Later we find a lot of correspondence in which it appears that tobacco was exported from India to Red Sea ports from the English Factories in India by Foster.

In 1638 tobacco was found to be grown in Gujerat and in 1645 the plant was carried to Golconda. The tobacco has thrived in almost all countries in spite of considerable neglect and social boycott.

Tobacco is grown in alluvial soil and the tobacco grown at Chebrolu in this district is considered to be the best of its type and tobacco grown in well irrigated inland (but it) is considered to be of an inferior quality. At present tobacco is considered as a very valuable and rich commercial crop and the largest quantity of tobacco is grown in our district.

Chllies and Coriander seeds are grown in this Distict, and Guntur chilles have become familiar all over the country. Guntur chillies and Gongura have become very famous in the whole country and Guntur people are very often clubbed and called "Guntur Gongura".

Linseed Gingley and Castor seed are grown in this part of the country. Messers Simpson Brothers of Cocconada

set up a mill at Guntur to export the oil from Castor seeds in about the latter part of the 19th century but unfortunately the import of European Castor oil has been preferred for use in Government offices and the local trade was discouraged.

Indigo was cultivated in plenty and there were indigo vats to be seen every where in this district to boil the leaf and extract indigo. But synthetic dyes from Europe destroyed this trade also in Guntur.

Cotton Jute and flax were grown in large quantities of land in this district. There were four presses in Guntur where the raw cotton was pressed into bales and despatched to the coast for shipment. R. P. Gill and Co. was one of the companies owning a big press in Guntur during the later days of the last century and it would appear that between 1876 and 1882 nearly 21 thousand bales of cotton were shipped every year to foreign countries, and it is estimated by Gordon Mackenzie that, by this despatch of bales, there must be about £ 100,000 sterling remitted to Guntur cultivators, each year, in exchange for this cotton.

Industries

After agriculture the next important industry in this district is weaving. "The chintzes of coloured cloth of Masulipatam had a wide reputation and that port sent these goods to the Persian gulf to the value of fifty lakhs each year" but the trade deteriorated and the annual value of the trade has now fallen (by 1883) to half a lakh. The village along the sand edge west of Bapatla had also a very extensive trade, spinning their own thread and weaving very substantial cloth. This trade is not extinct but flimsy cheap piece goods from Manchester have almost driven the durable

local cloth out of the market". At many inland villages, such as Atchampet, in Sattenapalle Taluq weaving has not entirely disappeared but in general the weavers have been forced by the competition of Manchester goods to abandon their looms and take to the plough".

Fragrant Oil ; Strong Paper

"At Kondavidu there was a speciality. Some mahomedans extract essences and fragrant oils from the flowers of Jasmine, Pandanks and other plants, sending those to Hyderabad for sale. They also manufacture a strong rough brown paper and have still a grievance against Mr. Ne will, a Collector of Guntur who discontinued the use of this paper in the offices some twenty five years ago.

"Raw hides were largely exported and some leather is locally tanned by the use of the bark of the shrub called Tangedu. A curious export not usually known may be here mentioned. It is the feather of the king fisher. This is a white breasted king fisher Haleyon-fuscus, in Telugu Lakka Mukku. The Labbais and Mahomedans give Rs. 16/- per hundred feathers to the jungle tribe who collect the feathers which is more than three pence for each feather.

Saltpetre is made in some inland villages and along the coast are some Government Salt factories where salt is manufactured by evaporation of salt water, the industry being a strict Government monopoly, protected by legislative enactments."

"The value of the trade in 1881-82 was 18, 21, 274 passing coastwards and Rupees 24, 59, 217 passing inland" from this place..

Pindari Raids

During thie period there was no settled Government in our country and our district along with the northern circars, ceded districts and the Telanga country was subjected to raids from Pindaris and the Thugs.

These Pindaries were originally Marattas. They made sudden raids on the country and amassed wealth. They joined together in groups ranging from a few hundred to a few thousands. They used to travel on horses but did not carry luggage with them. They came at lightning speed, entered the village without the slightest notice, fell upon the people, attacked them and carried away all valuable articles which they could easily carry away with them. They always came to the village during the harvest season even before the ryots could lay their hands upon the harvest and carry it away in a body. They used to raid villages even during day time.

In 1814, the Pindaris were 25,000 strong. They had 20,000 horses. In 1816, they attacked 339 villages in Northern Circars within 11½ days. They dealt almost death blows on about 6 to 7 thousand people and got clues from them of places where valuables were hidden in the villages.

Their main attack was against the villages in Guntur District. Hundreds of people were unable to stand their attack, burnt their own houses and died in the fire with their wives and children. The English Circar learnt of this, from some of the persons who escaped from these atrocities. Several women were raped openly and not being able to stand this humiliation many women drowned themselves in wells. Sometimes these Pindaries tied together 3 or 4 women

like baggages, threw them on horse backs and carried them to sell them as slaves. In order to get clues for hidden wealth, they tortured the people. They used to put hot ashes into bags and press the bags on the backs of the people. Sometimes they used to beat the bags so that the hot ashes may get into the nostrils and the throats of the unfortunate, so that they may be throttled to death. Amongst the Pindaris were Moguls and Mussulmans. These people committed rape upon women, in the presence of their husbands. Such were the horrors committed by the Pindari raiders. All the above information is obtained from the history of Rushbrook Williams.

The Governor General, having heard of these inhumanities Committed by the Pindaries, sent an army of 12,000 men and put them down. Thus the danger from Pindaris was put down. But this was followed by the raids from persons known as the Thugs. These Thugs also were originally Marattas but amongst them were more mussalmans, and some of them were Hindu converts. They were all said to be well trained and well organised and they took oaths to abide by the rules of their organisations. From the word Thug has come the word in Telugu. These thugs attacked the telugu country in 1831 and their attention was directed towards Hyderabad and Rayalasima. Their inhuman conduct is described in a book called the Confessions of a Thug by Meadows Taylor. They did not attack this District.

The Pindaris entered Kistna District at Penuganchiprolu and passed south of Nandigama. Crossing the river Kistna at Amoravathi, they spread over the Guntur and passed by way of Narasaraopet and Vinvkonda to Cumbum. But in the meanwhile they plundered portions of this country. In

all the Pindaris were said to have ravaged 334 villages in northern circars and most of them were in Guntur District. The palace, a good building of five stories constructed by the Zemindar of Narasaraopet Venkata Gunda Rao in Narasaraopet was strong enough to repel an attack by the Pindaris in 1816 but in the same year they ravaged Vinukonda. The towns people took shelter on the hill and there withstood the invaders but the unfortunate inhabitants of the villagers of Upparapalem, Ponukupalem, Bharatapuram and Dondapadu four miles to the west were horribly maltreated by the Pindaris who remained whole day and a night in these villages and after killing the head ryot of Dondapandu, retreated in the direction of Cumbum on hearing that a regiment of Cavalry was approaching from Guntur. A regiment of light Cavalry followed them in hot pursuit, but could never overtake them. The ravages by these Pindaris were remembered in this country till the beginning of this Century and were referred to as a landmark in counting.

6. Trade in Diamonds.

Telugu country was very famous for Diamonds and its trade. In Europe people spoke of Golconda diamonds but, as a matter of fact, no diamonds were available, in Golconda and there were no Diamond mines, round about Golconda. Travenier wrote in those days that Diamond mines were available on the banks of Kistna river at a place known as Ravulakonda, five days journey from Golconda, in those days. He referred to 60,000 (sixty thousand) workers working at a Diamond mine in "Kollur" on the banks of the river Krishna. Travernier wrote about this in 1565 A. D. It was then that the Kohinoor diamond was obtained. Gordon Mackenzie has written a note about the Diamond

mines in this District in Chapter VII of the Kistna District Manual between pages 244 and 248 and it is exhaustive. I will reproduce the same here.

"The Diamond mines in this Dirtrict are of great historical interest. In the account of the Mahomedan period it was shown that the District formed part of the realm of the Qutz Shah Dynasty, usually known as the Kings of Golconda, a dynasty which ruled over this part of India from the downfall of the Bhamini kings of Deccan until their defeat and extinction by the Emperor Aurangazeb in 1686 a period longer than that during which the Hanoverian dynasty have over Britain. The Diamond mines in the Krishna District were under the control of the Kings of Golconda for the whole of that period and those in the Kurnool District would be so after the Carnatic rajas of Vijianagar were driven to the southward in 1564. Golconda is a common enough name in the Telugu country being simply Gali konda, the hill of tempests and is given to several peaks on which the storm clouds gather, but the Golcond which gave a title to the Qutb Shah dynasty is a hill fortress near Haidarabad. There are no diamonds in that locality and when poets wrote of Golconda's gems and Golconda mines they were not aware that Golconda was only the residence of the King, where were displayed the diamonds, collected in the outlying tracts of his dominions.

The geologists now consider that the true diamond-bearing stratum is in the lowest bed of the Karnul formation, the layer of Quartzite which they have termed Banganapalli as it is seen near that town in the Karnul District and is there worked for diamonds at the present day. This Banaganapalle bed or matrix is itself a detrital formation

and possibly the diamonds have come from an older rock. It is not certain that any diamonds in India have been found in their original matrix although Mr. King considered that the diamonds he saw at Banganapalle were crystals in situ and Dr. Hayne in his tracts has given a coloured illustration of diamonds in their matrix which however appears to be a pebby conglomerate. The supposed representative Banaganapalle stratum has at one time been worked for diamonds near Tummercote in the Palnad and probably may be one of several strata that worked for diamonds near Kollur in the extreme west of Sattenapalle Taluk. The Kurnul formation of azoic rocks, however ends with great ridge of hills running north to Jaggayyapet and does not account for the diamond mines lower down the valley of Kistna at Paritala west of Kondapalle and at Malavalle and Gollapalle in the Nuzivid territory north-east of Bezawada. The Malavalle and Gollapalle mines are not now worked but they were in full working order when Mr. Strensham Master visited the spot in 1679 and were still at work in 1795, the date of Dr. Hayne's observations. They are upon sandstone of the Gondwana series, a formation of much later date than the azoic rock of the Karnul formation, among which the Banaganapalle quartzite is very lowest bed it has been suggested that the diamond mines or pits were not in the mesozoic sandstone but in the very gravelly laterite including Banaganapalle conglomerate pebbles which rests on the sandstone. This lateriate is of a very recent formation and the diamonds have probably been brought down as a stream deposit from the Karnul or perhaps older rocks. So also at Gani Paritala. The subject is at length discussed in Vol. VIII Part I and Vol. XVI Part III of the geological Memoirs. "The Diamonds coal and gold of India by V. Ball Trubner 1881" a useful opuscule from which I obtain

the histroy of the ragent and Kohinoor diamonds. See also Manual of Geology of India Vol. III.

Diamond mining in this part of the country may be of great antiquity. These may be the mountains whence came the legends that enthralled us when as boys we read the story of Sinbad the Sailior. Marco Polo the Venetian traveller of the 13th century and Nicolo Conti a traveller of the 15th century repeat the myth narrated in the Sinbad about the method of obtaining diamonds by raw meat. Nicolo Conto's travels have been published by Haklyut Society, see page 29 of India in the 15th Century.

From Bizengulia (Query Vijianagar) fifteen days journey north is a diamond producing mountain called Albenigaras inaccessible and infested with serpents but commanded by a higher adjoining mountain. (Ball suggests that all is the Arabic article and that Benigarass is Beirargurh in the Nizam's territory but it may as probably be Bellumkonda or Ganikollur for Marco Polos similar account refers to localities on the Kistna river.) "Here at a certain period of the year men bring oxen which they drive to the top and having cut them to pieces, cast the warm and bleeding fragments upon the summit of other mountain by means of machines, which they construct for the purpose. The diamonds stick to these pieces of flesh. Then come vultures and eagles flying to the spot, which seizing the meat for their food fly away to places where they may be safe from the serpents To these places the men afterwards come and collect the diamonds which have fallen from the flesh".

The earliest trustworthy account of these diamond mines is by the French Jeweller, Jean Baptist Travernier (1605–1689) who made 6 journeys to India to purchase

precious stones. He travelled 7 days eastwards from Golconda, crossed the Kistna and found himself at the mines of Gani-coulour evidently Gani-Koller or Kollur, south of Pulichinta and west of Bellamkonda. For Travernier's account of these mines I am indebted to Mr. Ball's work.

"It is not above a hundred years since this mine was discovered by a country man who digging a piece of ground to sow millet, found there in a pointed stone that weighed about 25 carats. He not knowing what the stone was, but seeing it glister, carried to Golconda, where it had well for him, he met with one that traded in diamonds. However his report made a great noise in the country insomuch that the moneyed men in the town set themselves to work and causing the ground to be searched they found and still do find bigger stones and in greater quantity than in any other mine for they found a greater number of stones from 10 to 40 carats and some times bigger, amongst the rest that large stone that weighed 900 carats which Mirimgola presented to Aurengzed".

When Travernier visited the mine, there were 60,000 persons at work a statement which accounts for the ruins of extensive habitations at the now desolate spots on the river bank.

The story of the chance discovery of a diamond a hundred years previously and the commencement of the mine is the usual story in every locality. It was to Dr. Heyne at Malavalle in 1795 and was to have occurred in the Nizam's days, but these mines were at work when Mr. Streynsham Master saw them in 1679 before there was any Nizam. A much older Hindu tradition relates

that the advent of the rajas of Orissa to the bank of the Kistna centuries before was caused by this jealousy at the display of diamonds made by a local zemindar and there can be little doubt that the Kollur mines were worked more than a hundred years before Tavernier's date and may be the mines described by Marco Polo and Nicolo Conti. There are large numbers of very old abandoned diamond pits in gritty quartzite beds in the jungles of the Pulichinta ridge.

The stone of 900 carats weight said to have been found at Kollur is supposed by some authors to be the famous Kohinoor. Travernier saw this gem on the occassion of the audience granted him by the Emperor Aurengazed on Nov. 2nd 1665 and describes it as having been reduced by the unsuccessful cutting of a Venetian named Hartensio Borgio to 319½ ratis equivalent to 218 carats. This does not agree with the present weight of the Kohinoor which is 186½ carats but Travernier's carat may have been less than the carat now used by diamond merchants. The question is discussed on pages 130–133 of Mr. Balls book and he also suggests that the stone may have been originally called the Kollur gem corrupted by the Mahomedans into Kohinoor." Kistna Dt. Manual Gordon Mackenzie 244–248.

"When the Kondapalle Circar was ceeded to the Company the Nizam retained the diamond producing localities at Paritala and else where. At Paritala one account says that the well known Pitt or Regent diamond was found. The workman who discovered it is said to have caused a sore in the leg enough to conceal the stone and conveyed it from the mine. It found its way into the hands of Mr. Pitt, then Governor of Madras but there was much secrecy of the transaction and one account says that it came from

Borneo. Mr. Pitt the grand father of the statesman took it to Europe. It was purchased by Regent Orleans and is now among the French Crown Jewels." 248.

Thomas Pitt was an Englishman. He was born in 1657. By 1698 he became the Governor of Madras and he was there as such till 1708. He was reputed to have carried on trade secretly as was usual for most of the Englishmen during those days. To look after this secret trade, he kpet his son with him. It was said that even during the earlier period of his office, he secured a diamond. We cannot assert how he came into possession of this diamond but one Edward Streeter published a book "The Great diamonds of the World" and in that the following is found written and there are not many reasons to distrust the same. He writes thus :

"It was found by a slave in Parital Mines on the Krishna in the year 1701. The story goes that to secure the treasure he cut a hole in the calf of his leg and concealed it, one account says, in the wound itself, and another in the bandages. As the stone weighed 410 carats before it was cut the last of the versions of the concealment is, no doubt, the correct one. The slave escaped to the coast with the property. Unfortunately for himself and for the peace of his mind of his confident he met with an English Skipper, whom he trusted, with his secret. It is said, he offered to give the diamond to the mariner, in return for his liberty which was to be secured by the skipper carrying him to a free country. But it seems probable that he supplemented this with a money condition, as well, otherwise, the skipper's treatment of the poor creature is, as devoid of reason, as it is of humanity. The skipper professing to accept the slave's proposal, took him on Board his ship and having obtained

possession of the jewel, flung the slave into the sea. He, afterwards, so the first version of the story goes, sold the Diamond to Mr. Thomas Pitt. Governor of Fort St. George, for £ 1000, squandered the money to dissipation and finally in a fit of delirium tremens and remorse hanged himself."

Mr. Streeter makes one correction in the story for he adds, that the skipper in all probability "sold the gem" for £ 1000, not to Mr. Pitt but to Jamechund, at that time, the largest diamond merchant in the East who sold it to Mr. Pitt for £ 20,000.

Mr. Bax Bauer Privy Counsellor, Professor in the University of Marburg states in his "Precious stones" a translation of which from the German of Mr. L. J. Spencer M. A. was published by Mr. Charles Griffin & Co. Ltd. (some years ago) that in its rough condition the regent or Pitt is perhaps the most perfect of all dimmonds. In its rough condition it was the largest of all diamonds the genuiness of which is unquestionable.

This diamond, as long as it was kept with Mr. Pitt, it was secreted under his heel and it caused a small pit underneath the foot. Later Mr. Pitt sent this diamond through his son to London. It was later handed over to one Kope for whetting in Paris. After whetting, the 400 carat diamond weighed only 280 carats and it was not known who stole the rest of the diamond. Later this remaining diamond was sold to Dudley Orleans for 20 laks in 1717. In 1722, this Pitt diamond was set in the crown of King Louis XV on his coronation day. When after revolution in France people's Govt. was set up this Pitt Diamond was included in the list of articles to be sold in Public auction in 1791. As nobody came forward to purchase it, it was allowed to remain in the

custody of the Govt. While it was there it was stolen by thieves. As the thieves could not keep it in safe custody with them; they secreted it in a hole in a beam of the house. But the Diamond was finally recovered from the thieves and was kept in safe custody in the People's treasury. Later this diamond was set up in the handle belonging to King Napolean, at the time of his coronation. When Napolean was kept in custody his queen took the diamond and secreted it with her. Still further, the queen's father presented this diamond to King Louis XVIII. But by the time Napolean came back and occupied his throne, Louis ran away with the diamond. In 1830, when Charles came to the throne, this diamond was brought back, to the king's palace. But when again the people's Government came over, an attempt was made to sell this diamond in open auction. But as nobody was prepared to purchase the diamond it was safely deposited in French Louvre.

Some time later Nadir Shah sacked Delhi and he chanced to see this 900 carat Diamand and was struck with astonishment. Then he found out its history. When he heard that it was a diamond from "Koyilur", he was said to have cried out "is it Ka+I+noor" diamond. That is why this diamond is known as Kohinoor diamond. We therefore find "Kollur" was probably pronounced as Koyilur and Koylur might have been changed into Kohinoor either intentionlly or inadvertently. By pronouncing it as Kohinoor, the word also would appear to have attained a new meaning. "Noor" means "light". "Koh" means a "mountain". Thus Kohinoor has been interpreted as "mountain of light" by Tapi Dharma Rao Garu. When Nadir Shah exclaimed as stated above, he would never have intended this meaning. Whether he intended

it or not it is well known that the diamond is known all over the world as Kohinoor Diamond.

The subsequent history of this diamond is equally interesting and some what surprising. When this diamond was with Golconda Nawab, the Moghuls invaded the country and then the Moghuls obtained it. When Nadir Shah invaded Delhi he found it at Delhi with the emperor of Delhi, Mahomed Shah. He, Mahomed Shah hid it in his turban. But when he saw it with Mahomed Shah, he wanted by fair or foul means to get at the Diamond and by means of a trick he exchanged the turbans and took the diamond along with the exchanged turban. Then when the English obtained Delhi and its Government, they obtained the possession of the Diamond and sent it to London. In 1851, this diamond was exhibited in the exhibition held at London. It was then kept in a gold casket. The visitors who saw it were very much astonished at its brightness. In 1901, during the time of Coronation of Edward VII this diamond decorated the Crown of Queen Alexandra at its top. This diamond excelled all other diamonds and was considered the greatest of diamonds due to the lustre it spread.

Opinions differ as to the derivation of the name "Kohinoor" which is said to signify "Mountain of light" and is supposed to have been given by Nadir Shah. It has also been supposed to be only a corruption of the word Kollur, the locality by which it is said to have been formerly known in India. Kollur, it may be added is on the right bank of the Kistna river near Chintapally in the old Kistna and the present Guntur District and about forty miles from Paritala where it is conjectured the Pitt diamond was found.

We the citizens of the Kistna and Guntur Districts should be very proud of these two diamonds to belong to our Districts and within a short distance of 40 miles from each other. But at the same time we should be extremely sorry to come to learn that the Diamonds which are so near and dear to us should have departed from our country to a strange country several thousands of miles away. It is equally unfortunate that towns which were so flourishing with most valuable of diamonds should have become desolate and forgotten. Could these diamonds be got back to our country by some miraculous means? We now learn that several diamonds belonging to this part of the country were purchased several years ago and are now being exhibited in the Kremelin Museum of Russia and were noticed by the President of Indian Union who is now on a visit to Russia and this matter has been published in the local dailies.

Some diamonds wers said to have been found in the later part of the 19th century (1867) in South Africa, New South Wales, Rhodesia, California and Belgium Congo. Rubies are obtained in upper Burma and Sapphires in Kashmir; some years ago diamonds also were found in Kashmir.

Even now, a poramboka land between Kolluru and Pulichinta is registered, in the Pulichinta Settlement Register as Diamond Poramboke. The land thereabouts is full of pits, which were dug for diamonds.

Trade in our country was carried on by the Komatis. We had trade with Idamor Ilam (Aden), Valanda (Holland), Paigova (Pegu). Camphor was got from East Indies, Roses from Persia.

Some say that chillies came to India subsequent to the 17th century and were not to be found in India. In place of chillies (మిరపకాయ) pepper was used. In a verse we find "మిరియము లేని కూరయు ను".

Muslin was exported to England. The word Maslis comes from Machilipatnam.

Communications and Conveyance.

Communications had been improved very well during the period when the English established themselves in the Country. Until then the communications were maintained in the same manner as in the previous period. Communications were by sea, land and canals. People who had to go to Madras had to go only by sea or land. The sea port towns in this part of the country were Nizampatam, Motupalli, Vadrevu and Kothapatam. Masulipatam has been a sea port town for a long time. The land route to Madras was resorted to very often after the Europeans had come to our country, for purposes of trade i. e., from the beginning of the seventeenth century. Mr. Streynsham Master, Agent of the Bay and Coast made his journey in March 1679 from Madras patnam to Metchelepatam and he mentioned us a detailed route from Pedaganjam to Masulipatam and back to Ongole. This was published in the Kistna District Manual. Later this route became the common route for all and from out of this route has come the Trunk route to Calcutta from Madras with some changes. This Trunk route comes along the coast and runs through Nellore, after reaching Ongole it bifurcates into Hyderabad and Masulipatam branches. The route in this district is subject to occasional floods. On account of the rivers, Musi, Gundlakamma and Krishna it is very difficult to maintain it, unless several bridges are constructed, on the way. So, in earlier days, instead

of bridges several dams, laterly culverts and finally big bridges were constructed. The road from Madras passes through Gummadipundi, Tada, Sullurpet, Nayudupet, Gudur, Nellore, Kavali, Singarayakonda, Tangutur, and thus enters into this district. Then it comes to Ongole which is 184 miles from Madras. From there the earliest route in 1679 was to pass through Careda (Karavadi), Alloor, Pedaganjam, Chinaganjam, Yentoopalem (Vetapalem), Baupatla, Chandole, Intur, Buddam, Bhattiprolu, Repalle and then the Krishna River. Then the river had to be crossed over at Oleru, then pass through Srikakulam, Challapalli and reach Masulipatam. That was the earliest known route in 1679. To reach Guntur, people must change somewhere near Chandole and reach Ponnur. At change over from the Masulipatam road, a "Persian Hodge Alee "lyes" buried and at that "tombe" there is "milkie" butter milkie, Purgo and water always ready for all the travellers gratis given by the deed of the defunct about years ago and duly observed to this day."

The above route was in use in 1679. But as this was not always available to go through, a change was made in the 18th century and that was as follows. After reaching Ongole, people passed through Muktinoothala, Maddiralapadu, Chadalavada, Rachapudi, Duddukuru, Inkollu, Paruchuru, Mandapadu, Prattipadu and then reach Guntur. To this route a metal road was laid in 1870–71.

When the Sultans were at Golconda, people from Guntur side and Masulipatam had often to go to Golconda. To reach Golconda from Masulipatam the route was the old Hyderabad route which is the present Bezwada-Masulipatam route and from Bezwada to Hyderabad. People from Guntur intending to go to Hyderabad had several routes.

The oldest route was to go to Sattenapalle, Piduguralla, Brahmanapalle and Dachepalle and meet the Hyderabad–Madras road and go to Pondugal and cross over the Krishna River and reach Vadapalli, Vazirabad and reach Secunderabad. Another way was to cross the river at Amaravati and reach Nandigama and join the Masulipatam–Hyderabad Road. A third route was to go to Tadikonda, pass over to Thallur and cross over Krishna river at Rayapudi and reach Ibrahimpatam on the Masulipatam and Hyderabad Road and go to Hyderabad. Still another way was to go to Mangalagiri, Tadepalli and cross the Krishna river at Sitanagaram and join the Masulipatam Secunderabad Road at Bezwada.

The Old Madras Secunderabad road was to come to Ongole and then pass through Vellampalli, Addanki, Kopparapadu, Velchuru, Nekarikallu, Dachepalli, Piduguralla, Pondugal and cross over Krishna and reach the Masulipatam Hyderabad road.

The route to reach Masulipatam from Guntur was to go to Kolakalur, then Aiyalur and then cross the river Krishna and go to Masulipatam. That was the nearest route.

Nizampatam was an important sea port town and people from Nizampatam used to cross over the bye waters and reach Buddam and take the route to Masulipatam.

People intending to come to Guntur from Masulipatam come to Chandole, reach Ponnuru and pass through Chebrolu and reach Guntur. This Nizampatam was not referred to by English traders in their earlier reports but called it Pettipolu. Pettipolu was later called Nizampatam in 1678,

when the Nizam of Golconda promised to visit Pettepolu in honour of his arrival. As a matter of fact, the Nizam then did not arrive but the place was called Nizampatam. This was referred to by Streynsham Master in 1679, in his annals.

In the former days when the Vizianagaram kings ruled Kondavidu the route to go to Vizianagaram was to go to Nallapadu and from there, to go via Aminabad, Phirangipuram, Narasaraopet, Vinukonda, Cumbum and go further. Nallapadu was reached then via Pedapalakaluru.

Tenali was reached from Guntur by going through Budampadu, Narakoduru, Sangamjagarlamudi and from there to Tenali.

The above were the most important land routes in that period.

Writing about the Krishna anicut, reference was made to the construction of canals and hence no detailed information is given here. The journey by canal was a beat. Rich people travelled by what are called steamers as generally European Offiicers travel by such. In 1833 Col. Olcott and H. P. Blavatsky of the Theosophical Society travelled from Madras to Nellore. He said he travelled by a house boat, a boat which looked like a house and he gave a short description which is worth reproduction here.

"Buckingham canal was a famine relief work, that fed thousands of starving persons during a tragic epoch during the Duke of Buckingham's Governorship of Madras. The journey was by a small "House-Boat" as "Bulgegrow". At either end of the small cabin was a locker covered with a mattress, the lid arranged to lift on the hinges, the inside

forming a huge chest for storage of one's effects. Between the two lockers each a bed by night, a chest of drawyers by day was a portable table, which when, not in use, could be folded up and hung from the ceiling. A lavatory, a small pantry with shelves, a cooking platform outside laid on sand for fire place and some few indispensable cooking utensils, a long jar for drinking water and one compatable furniture completed our domestic arrangement. When a fair wind blew sail was raised; when adverse, the coolies jumped ashore and with the tow line passed over their shoulders, dragged us along, at the rate of perhaps three miles an hour."

That was the description and it is substantially correct but this house boat differs some what from that we find here. The ordinary boat that plies in the canal is a long curved hollow, ending in a cone on the front side about 45 ft. in length, five feet in depth and 10 feet wide. In the middle is a hollow seven feet wide and twenty feet long where people sit or goods loaded with planks all round 1½ feet in breadth for people to walk. On either side are small rooms on a raised plat-form, two in front and two on the back. There is a covering all through with teak planks over which is kept a long sail and upon this terrace like thing, passengers sit or sleep. The rooms are occupied by higher class passengers travelling in one family and the front room in the front has some verandah without a top. When wind is favourable, the sail is raised and when it is adverse the coolies take bamboos and push the boat from the top by pressing on the earth under the water. On the average the boat goes at the rate of two miles an hour.

The Railways

The earliest Raiiway line was the Metre Guage line from Tadepalle to Cumbum and it was opened on 3-10-1889 by which time the line from Nandyal to Guntakal had already been opened on 11-7-1887. The line between Cumbum and Nandyal was opened subsequently on 15-6-1890. The line was laid by the Southern Maratta Railway Company. There was also a rail communication from Guntakal to Madras. Thus one could travel to Madras from this District from the middle of the year 1890 (15-6-1890) via Guntakal. People could travel about 60 miles in the District itself from about October of 1889 from Tadepalli to Gundlakamma.

By the the middle of 1897, the bridge over the Kistna river had been completed and train service between Bezwada and Tadepalle on the Metre Guage and from Bezwada to Kishna Canal on the Broad Guage were opened on 15-7-1897. A few months later (20-12-1898) train service on the Broad guage line was extended to Nellore. The line between Nellore and Gudur was opened on 1-11-99 and Gudur and Ennore on 23-2-1899. By the time the line between Ennore and Washermanpet has already been opened on 22-2-1896. Thus people from Bezwada could travel from the month of march 1899 to Madras on the Broad Guage itself and the third class fare from Bezwada to Madras was then Rs. 3-8-0. The Broad guage was under the charge of the Company known as the Madras Railway (M. R). The up Mail to Madras used to start at 5 A. M. in the morning at Bezwada and reach Madras, washermanpet by 6 P.M. in the evening.

The Metre Guage was extended from Bezwada to Masulipatam on 4-2-1908 and a new line was started on 15-1-30 from Guntur to Macherla.

Repalle was connected with Guntur in the year 1914. A section of the line between Tenali and Repalle was owned by the District Board. During the first world war the line between Guntur and Tenali was dismantled but was restored in 1918.

About 40 years ago the Southern Maharatta Railway Company was clubbed with the Madras Railway and it came to be known as the Madras and Southern Maharatta Railway (M. S. M. R).

9. Conveyances

Ordinary people travelled during this period by bullock carts drawn by two bullocks, for a long time and later on by bullock carts drawn by a single bullock. Subsequently spring carts also came into use. These bullock carts had come into use as early ago as the 18th century.

During the 17th century and even earlier richer people were carried by Palanquins (పల్లకీలు) or (పల్లకీలు). One Writer describes a palanquin thus :-

Palanquin is a kind of transport for the rich. The original palanquin was the "Dhooly" (డోలీ) which was an ordinary five feet by two feet, carried by a light bamboo frame probably a (నులక మంచము) and draped with a red curtain. From this, the ornate palanquin was developed. First the shape is changed to a hexagon. Then the sides were raised, more ornament was added and the canopy was arched. Cushions were added inside and curtains which could completely close the palanquin, if desired. The occupant could recline, at full length. The (Naulkee) probably నళ్ళకి was a further elaboration. The frame was five feet by four,

the sides richly carved with wood work, while inside was a chair and pillows." This was carried by eight men.

Another conveyance was what was known as "Jampan".

In the 19th century, people in the towns and cities began to use covered bullock carts of wood with seats inside and a door frame in the back, on either side fitted with glass windows. Such carts were the fashion for some time in Guntur and Masulipatam. An improvement over this was a bandy with brass plates instead of wood.

During the first quarter of the 20th Century, carriages drawn by horses became the fashion in the country. Dog-cart Phacton, Victoria and Brougham were the names of those carriages. Dog-cart was owned by (Rai Bahadur) Patri Venkata Srinivasa Rao Garu, Victoria by Komaplli Kotilingam Garu, Phacton by Gollapudi Ramanadhayya Garu, and Brougham by Govindarajula Srinivasa Rao Garu and (Dewan Bahadur) K. M. krishna Rao Garu. One Vennelaganti Ramachadra Rao Garu maintained a beautiful jutka drawn by a horse in various colours and called పంచకళ్యాణి.

Tricycles began to be used with cushion tyres by the beginning of this century. The Vice Principal of the then A. E. L. M. College (now A.C. College), (Rao Bahadur) P. V. krishnamma Naidu Garu and another Lecturer Sundaresa Iyer Garu were almost the first to use such Tricycles and it was also, a somewhat cruel enjoyment for the students to observe and laugh over in the mornings, the Vice Principal falling down from even the three tyred cycle at a corner of the turning in the Grand Trunk Road near the Hindu College.

Then came the Bi-cycles into use and if I remember right the first bicycle was introduced into Guntur in 1905 and cycles became popular in a short time and among students it became a very popular conveyance.

A conveyance called the Push-push pushed from behind by a servant and controlled by the rider sitting on a cushion bed and with the help of a steering rod attached to the front wheel was used by some officials and teachers. It looked no doubt very queer then. One Inspector of Schools Garikapati Subba Rayudu Garu used it in Guntur and another Ramayya Garu, a teacher in Bapatla, used it in the first decades of the 20th century.

In the second decade of this century came the Motor Cars and a little later, motor Buses. Probably the Ford cars were the cheapest and most popular cars and the price of each car then was only three thousand rupees. Several lawyers owning horse conveyances changed over to these cars. One V. G. K. Iyengar a barister-at-law and son of a famous second grade lawyer and a well known social worker, probably was the fiirst laywer who had a car as early as 1917-18 and while returning home from a distant village he was attacked by Pneumonia and later died at a very young age. He was the first Official Receiver of Guntur Dt. To my recollection, the first motor car that was seen by me was at Nellore in 1908.

Motor buses also began to run in this District by the end of the second decade of this century. The first baby bus-car was run by an England returned Kamma gentleman Velagapudi Rama Krishna Chowdari Garu. He was later taken into the Indian Civil Service and now retired. He is still alive. By the end of the second decade Motor Bus service

was started between Narasaraopet and Macherla by Pothakamuri Sourayya Brothers and it was a very flourishing concern.

Jutkas drawn by a horse came into service in this District during the first decade of this century. These jutkas used to run between Guntur and Tenali (16 miles) Sattenapalle Road Station (Now Perecherla) and Sattenapalle Town (14 miles) and also between Narasaraopet and Gurajala (42 miles) by shifts. These jutka horses could cover in 1 hour to 1¼ hour a distance of 14 miles.

Such were the conveyances in those days.

The routes above mentioned were infested with thieves and robbers and journeys during night times were very dangerous even by the end of the first two decades. Even in Guntur, people used to find it unsafe to reach their homes from the Rail Station during night time unless there were at least twenty bandies going into the town together, because the road between the station and the town was between two big plains full of trees and bounded by prickly pear and also full of thieves. This state of things continued in the town of Guntur till 1922 when the gang of robbers were caught, tried and sentenced to imprisonment.

10. Indian Posts and Telegraph.

The postal system in India is perhaps, as ancient as her temples. For, like all postal systems it was born of the necessity of maintaining communication, so that the emperor might keep in touch with the officers in charge of provinces at a distance from the capital; and himself be kept informed of what was taking place.

Ibu Batuta, travelling in India, in the time of Mahomed Bin Tughlak, in the middle of the 14th century, says :-

"There are in Hindustan, two kinds of couriers, horse and foot, these are generally termed "Elwolak", the horse courier which is generally a part of the Sultan's Cavalry, is stationed at a distance of every four miles. As to the foot couriers, there will be one at a distance of every mile occupying the stations which they call "El Davah" and making on the whole three miles : so that, at the distance of every three miles an inhabited village and without this, three sentry boxes where the couriers sit prepared for motion with their loins girded. In the hands of each is a whip two cubits long and upon the head of this are small bells. Whenever, therefore, one of the couriers leaves any city, he takes his despatches, in one hand and the whip, which he constantly shaking, in the other. In this manner he proceeds to the nearest foot courier and, as he approaches, shakes his whip. Upon this, outcomes another who takes the despatches and so proceeds to the next. For this reason, it is that the Sultan receives his despatches in so short a time."

In later period, Sher Shah introduced mounted post in India. Emperor Akbar built Post houses at stages of ten miles, on the principal trunk roads, but the system was disorganised with the fall of the Mughal Empire.

After the coming of the British into Madras Presidency, postal runners were first instituted between Madras and Calcutta for the first time in July 1760 and all ships between Madras to Calcutta were directed to call at Masula.

A regular British Postal System was first introduced in 1766 by Lord Clive. But this was used mainly for official purposes. During the time of Warren Hastings the posts were made available to the public for the first time and a regular organisation was set up in 1774. Lord Dalhousie created an

Imperial system of Post Offices. He reduced the rates for carriage of letters and introduced postage stamps. Act 17 of 1837 is the earliest enactment establishing a public postal Service in India. The Act 17 of 1854 is the land mark in the history of postal system in India, for entire Department was placed under Director General and uniform rates were fixed for all India. The first issue of postage stamps was made in India in Sind in 1852. The basis of authority of the existing Postal system in India is Act VI of 1898. The The Andhra Postal Circle was provided for by March 31st, 1853.

The earliest Telegraph line was constructed in 1851. Long distance lines were opened for traffic in 1856.

Religions.

During this period, the Guntur District, or Kondavidu province or Murtijanagar was peopled by persons professing different religions such as the Mahomedanism and Christianity besides the Hindu, who are the original inhabitants. The first Mahomedans in this part of the country may probably have been the Arab traders at Masulipatam from the Red sea. We find the mahomedan mercenary soldiers in the employ of the Reddy Kings of Kondavidu and the Kings of Vijianagar in the 15th century. The earliest Mahomedan mosque was built at Masulipatam, in the year 1463.

Mahomedanism

The religion follwed by the Mahomedans in general is called Mahomedanism or the Mahomedan Religion Mahomed was the founder of the religion. Mahomed was born in the

year 570 A.D. He was the posthumous son of Abdulla of the Hashim family. His mother was Amira. She died when Mahomed was only 4 years old. His grandfather Abdul Mutaliph brought him up during his minority. He also died soon after but his son Abul Talib brought him up.

Mahomed was for some time engaged in his uncle's trade. Later on, he came to manage the affairs of a rich widow of 40 years, by name Khadija. The widow, Khadija, liked Mahomed very much and finally married him when he was only 24 years old. He had two sons and a daughter by her but both the sons died. Then he adopted two sons, Ali and Sayyad. When Mahomed was forty years old, he got into contact with one Bihara, a Nestorian ascetic and another Pharikh a near relation of Khadija and a very learned man. He then began to discuss with them both, religious topics.

Later on, he began alone to enter into mountainous caves, and began to ponder over religious problems. Then he used to meet Gabriel, in sleep and this Gabriel taught him several things. After knowing much from Gabriel, he began to start a new religion. Though most of his followers and relations followed him, the Kaireshi family of his grandfather, refused to accept his theories but tried to kill him. But Abu Talib protected him and every one except the Khaireshi family followed his teachings.

Abu Talib died when Mahomed was fifty years old. Khadija also died soon after. After this, Mahomed married about six wives one of whom was his own daughter-in-law, who was divorced by her husband, Mahomed's son, when he suspected of her illegal love towards him. These marriages and particularly the marriage with his own

daughter-in-law provoked his relations of the Khaireshi family and they again made attempts to kill him.

Added to this above conduct, he started saying that he went to the Kingdom of God and that God himself divulged certain secrets to him. This caused greater consternation to his relations and they surrounded his house with a view to kill him. Scenting this, he made another person by name Ali, to sleep on his cot, and himself fled to Madina, otherwise called "Yatiba". His flight has come to be known as "Hijra" and this was made an era in his life. He was then in his 52nd year in 622 A. D. Hijra in Arabic meant, a flight. The exact date of the Hijra is 15-7-622.

After he reached Madina, several people in Mecca, became his disciples. Mahomed was preaching what he said he learned from God himself, in heaven. Inspite of all this, his Khairesh relations became his avowed enemies and there was fighting between the two parties. Finally, Mahomed succeeded and captured his own native place Mecca. Mahomed constructed the first mosque in Madina. He then went to Caba, near Mecca. He went round the place seven times and picking up a black stone said to have fallen down from heaven, kissed it. He then went round Arfat Mountains, destroyed 360 images which the people were worshipping and constructed a big Mosque there and began to preach Mahomedan religion from there. That Caba has become a great place of pilgrimage. Mahomed died on 8-6-632 in his 62nd year. It was said that a jewish woman poisoned him.

After his death, his daughter Fatima's husband became his successor and was known as Caliph. Mahomed's beloved wife Ayesha created her father Abu Bucker a Caliph.

Though two Caliphs were created, their preaching was the same. This religion was accepted in Persia, Arabia, Egypt and other places in a short time.

The Principles of Mahomedanism.

This religion is also called the Islam. By Islam is meant Bhakti or worship. Their religious book is called the "Koran". This religion was preached to him by "Gabriel". Hence it is "God's" preaching. "Koran" is also called "Ali Kitab" the greater book. Koran consists of 114 Suras and it consists of sentences called "Ayal". There are two divisions and is "practical" and has to be performed. This is called "Din". The other is known as "Imam". This is the "faith" or "Ideal".

"Imam"

This consists of six beliefs.

1. The existence of God.
2. The existence of prophets.
3. The Koran or the Veda.
4. The existence of Nabis.
5. The body lives after death to receive judgment.
6. The existence of Nasib or fate.

(1) There is only one God and he is "Allah" otherwise known as Raj.

(2) Gabriel, Migayal, Israel, Ispraseth are the four prophets. There is also a Satan called "Ibilin." Two prophets always keep a watch over every person and record his good and bad.

(3) Ihraj, Jebur, Injil and Koran are their sacred books.

(4) There are 224 thousand Nabis and of them Adam, Abraham, Moses, Isa and Mahomed are greatest.

(5) There are seven Heavens and seven hills. The good and bad of a man would be weighed in a balance.

(6) Every action of man is the result of Nasib or Fate.

Din

Every man sbould perform (1) Namaz (2) Alms giving (3) Fasting and (4) Pilgrimage to Mecca.

1. Every man should perform Namaz five times a day after bathing, facing towards Mecca (West). Some perform Japa 99 times, keeping a garland containing 99 beads in hand.

2. Every one should dedicate half of his property to God and the rest for charity.

3. Koran came into existence in the month of Ramjan. Every one should fast completely during the month in the day time.

4. Every one should go to Mecca, at least once, during his life time. As Mahomed went to Mecca on a Friday, fridays are held very sacred. Namaj should be done facing West. Religious quarrels are recommended, as they please God.

The followers of prophets have two great divisions, the Sunnis and the Shias. Sunnis assert that they are the orthodox followers of the prophet Mahomed, acknowledging

the succession of the Caliphs Abu Becker, Amr and Usman, who succeeded the prophet and follow the traditions on the authority of these three Caliphs; while the Shias pass at once from Mahomed to the fourth Caliph, base their doctrines upon Koran alone and reject the authority and the traditions of the other three Caliphs, whom the Sunnis venerate.

Mahomed Shah who first conquered Kondapalli and Masulipatam in 1471 was a Sunni while Sultan Quli Qutub Shah who founded the dynasty of Golconda was an ardent Shia. This dynasty ruled over the country for about a century. So the Shia form of Mahomedanism had an opportunity to take root in the country but it has not done so. Most of the Mahomedans in this district are Sunnis. Most, almost all, of the Mahomedans in this District speak the Telugu language, though at home, they use Hindustani. Several Mahomedans engage themselves in trade though some of them take up Government service. We find several of them in the Judicial, Revenue and Police Departments. Few have taken to teaching.

The big mosque in Guntur was built by one Khaja Rahimatulla Khan in 1763 and it was endowed with nearly 450 acres lands in the days of Shuja ul Mulk. The mosque is in a flourishing condition now and it is managed under a scheme framed by the Sub-court, Guntur.

2. Christianity

Christianity is the religion that the Christian population follow and we have to understand the principles of that religion by a reading of the Holy Bible. According to the Holy Bible, the world was created in Six days. On the first

day, there was light; on the second, the winds and the clouds; on the third, the earth and the sea; on the fourth, the Sun, the Moon and the Stars; on the fifth, the fish and the trees; on the sixth the animals, the reptiles and the men; and on the seventh day, Sunday was a day of rest or the Sabbath day, and also the prayer day. The first human being that was created, was Adam and out of him, to his left was created Eve. They were left free in the Garden of Eden and they were forbidden to eat a fruit there but on account of the advice of the Evil Satan, they disobeyed God's wish and committed Sin.

Adam and Eve had two sons Cayenne and Abel. Cayenne was a bad man. Abel was angry with him. Abel killed Cayenne. When Abel was asked about his brother he denied knowledge. Later God blessed poor Adam and Eve with another son, Netu. Netu had several sons. Of them, one Noah was very good. Noah had three sons. By that time, all others expired. Noah got into a Boat, with his wife, sons and daughters-in-law with all necessaries. While they were in the Boat, there was a big storm. Every where, there was destruction. Only those in the Boat, were saved, with all their belongings. There was everywhere water. After wards water dried up and with the belongings in the Boat, the world developed. This was the origin of creation and it is said, it was created about 6000 years ago. Then came into existence the Christian Religion.

For this religion, the first man was Abraham. In his family was born Jesus to an unmarried Maria in Bethelham. Jesus was the Christ. He was the son of God. He was troubled by Satan in several ways. Later Christ asked people to worship him, as it was God's wish. The Jews refused to

accept Jesus. Jesus performed extraordinary feats. He changed old men into young men. He brought to life dead persons. He cured deadly diseases. All these were not correctly understood. In his 34th year, Christ was crucified by the Jews. He is said to have come to life three days later.

"మృతోభ్యః పశ్చాత్ తృతీయేవ్నా పునర్జీవన్ బభూభువి।
కృష్ణేన స్వర్గమారూఢో సద్యస్తచ్చరితాన్వితై।
లోకే ప్రావరయన్ గత్వాతతః శిష్యాస్తిత స్తతః।
శ్రీకృష్ణోన్నహాత్రాతావతారేశ్వరాత్మజః।
కుమార్యాశ్చ సుతో జాతో యేసూ కృష్ణాభిధోపిచ।"

The followers of this religion believe in a Doomsday after the death of all people when judgment would be delivered on their actions during lifetime. People having faith in Jesus will get Salvation while others having no faith will go to Hell. Until then, they believe their soul will be in their grave. At one time circumcision was common amongst them but this was resented by Jesus and, in its place Baptism was introduced. For sometime, a bath, in a river was essential for Baptism. But on account of extreme cold, the bath was given up in favour of mere sprinkling of water, on the head. Every Christian must be baptised. In their churches, bread and wine are distributed. Bread is supposed to be Jesus' flesh and wine, his blood. As these belonged to God, they are supposed to purify his followers.

The above are some of their religious principles. There are several branches amongst the Christians. The major branches are the Roman Catholics and the Protestants. For Roman Catholics, Pope, residing in Rome, is the head and everything goes under his direction. According to them,

Bible must be read only in the Hebrew language. The Pope may permit some deviations. The religious teachers should not marry. They should not take part in other matters. People regard their religious head as equal to God. All Christian teachers should be highly respected. They observe fasting. Religious head can change their tenets to suit the customs of the country.

Protestants are followers of Luther who introduced several changes in 1526. Luther was born in 1483 in a German village and became a highly learned man. He published a Bible with the changes he introduced. Pope tried to punish him and also get him punished by the King but he evaded and got married in 1525 and died in 1546 A. D.

There are several other branches with slight deviations. There are about 250 different socities now in existence. Some of the more important of them are the Baptist Mission, the Wesleyers, The Clavinish, the Presbyterian, the Unitarian and the London Mission. One other Mission which deserves mention is the Free Mason. This has no Bible. This Mission believes in Universal Brotherhood. This does not allow others to know its tenets. The one thing we are certain about this Mission is that it believes in God and Pure life. By following a pure life, they would like to create a heaven on earth. They built a beautiful building in the same Line where Her Majesty Queen Victoria was residing. I will here under deal with a few of such that have special reference to this District of Guntur.

Roman Catholics

The wealth of India attracted the Westerners from the earliest times, even before the Christian era. But yet, after

the invasion, Alexander, his successors and the travellers Marco Polo and Nicoti, the westerners did not visit India until the end of the fifteenth century. Barthalome Diaz, the Portaguese trader touched the Cape of Good Hope in 1486 and Vasco De Gama found out a new route to India and reached Calicut on 27-5-1498. This was described by a Historian thus : "Perhaps, no event during the middle ages had such far reaching repurcussions on the civilised world on the opening of the sea route to India. The Portuguese, then, enjoyed a monopoly of the trade to the East, in the sixteenth century. A Papal Bull issued by Pope Alexander and ratified by his successors drew up an imaginary line, 370 leagues west and south of Cape Verde Islands. All the countries east of that line were assigned to the share of Portugal, while Spain was awarded, the Countries to the west of that island so far as trade was concerned. The Western nations had not, then the courage to question the Papal Bull but submitted to it, but entered into the race, a little later. Thus the Portuguese had a monopoly and there was no competition for about a century.

In 1597, two Jesuit fathers and a brother were at the Court of Venkatarajulu, in Chandragiri and remained there till 1615. They were dressed in black, and this dress was, then, disliked by the people and they were then called "Prangis" or foreigners. The king was said to have advised them to wear white dress but they did not do so.

These foreign Christians were hated in our Country, on account of some of their habits, particularly of beaf-eating, and drinking. To get over this feeling of hatred, one Robert De Nobile conceived the idea of presenting Christianity to the Hindus, freed from all associations which were repulsive,

in character. "Christian religion", he argued "is an oriental religion and had its origin in Asia and western customs are alien to it and not necessary". So arguing, Robert De Nobile led an ascetic life, dressed himself like a Matadhipati entered into the Court of the Madras Nayak, in 1618 called himself a brahmin from Rome and founded a Mission.

These Portugese Fathers established a Jesuit Provence at Madurai and the head of the Portuguese Mission was styled a Provencial by the Pontif at Rome. The leader and the founder of the Jesuit Provence of Madurai was Father Robert De Nobile. This mission started its work and was extending its work towards the country, to its north.

King Louis XIV of France was attracted by the work of the Portuguese Jesuit Missionaries and wanted to send his own missionaries, to work on the same lines and model. He sent six picked men and acadamecians promising them protection and his favour. They first went to Siam under the leadership of Father (Fr) Tachard but they had to give it up at first. But later, the Portuguese raised some obstruction and an appeal had to be made to Rome. As a result of this appeal, they were allowed to assume the title of a "Provencial" or even a "visitor". At that time, the French had not many ships and the Portuguese did not permit them to come on their ships which were plenty. So they had to go on British ships which took a different route via Poland and the Red sea. They, thus, came to India and landed at Pondicherry in 1689. By the time the French Jesuits came to India, the Madurai Mission had succeeded in its work and extended it as far north as Vellore. Thereupon the French under the leadership of Fr. Tachard started the Carnatic Mission and Tachard became the French Supreme Jesuit

Frs. Maduit and Laynez were sent to Gingee. The Carnatic Mission started by the French embraced the country upto the Palar in the South and the river Krishna, in the North and spread their work even to the Country of the Carnatic. The word "Carnatic" was then used for and also included the Telugu country. The first that started the "Carnatic Mission was Father Manduit and his headquarters was fixed at Kaveripondi, 10 miles from Thiruvalur. In 1701, its headquarters was changed to Congipuram now the present Conjeevaram, 9 miles from a village called Attipakam and on a mountain near by is a citadel called "Carnata" and the country around it has come to be known as "Carnatic". This is now forgotten and the people particularly the Tamils called everything that is old fashioned as "Carnatam". Even now it is said so in the ceded Districts. Fr. Bouchet was the first Superior and his head quarters was at Thakkolam near Arkonam. Madura Provencial and the Carnatic Superior met together in 1709 and fixed their jurisdictions by drawing a line straight to the west from Pondicherry and south of the line is agreed upon as the jurisdiction of the Carnatic and south of the line as Madurai Mission. The probable limits of the Telugu or the Carnatic Country were the Bay of Bengal in the East, Conjeevaram on the South, the Mysore or the Canareese Country on the west and the whole of the South East country of the Nizam's Dominions.

The methods followed by these Missionaries in the progress of their Mission work, were decided as follows. They resolved to adopt the dress and mode of life of Brahmin Sanyasis (Religious Penitents). This meant a life of great austerity hardly bearble unless sustained by an Apostolic zeal and charity, besides abstinence from all that has had life

such as flesh, fish and eggs. The Brahmin Sanyasis have to follow a very trying and irksome rule of life. They are obliged to bathe every morning and take again a similar bath before meals which can only be taken once a day. It is necessary besides to have brahmin cooks. This state of life more or less obliges them to live in retirement. They are said to have led a life of true Sanyasis and adapted themselves in every way to Hindu customs. They touched, for instance, no meat, fish or any life giving thing, such as eggs. In fact they stood on the same level as the Strict Brahmins and were therefore called "Romapuri Sanayasis and Roman Monks". This may appear to us now as very much exaggerated but it cannot altogether be brushed aside. A close reading of the history of those days makes it appear some what true.

While writing an introduction to the History of the Telugu Christians Dr. Kuss writes about the then Telugus thus which deserves to be quoted. "The Telugus were a sober people until, for the sake of revenue, drink shops were forced upon them." "Like their language often called by reason of the sweet, harmonious sound, the Italian of the East, the Telugus, as a people were sauve, homely and devoted children of their native soil, to which they cling with a tenacity that has left them rather behind in the race for education, civilisation and progress that characterise their more enterprising Tamil brothers of the farther south". "Unfortunately when the modern pleader has settled down litigation having almost ceased to be settled, by time honoured amicable arbitration, cases are not wanting of the traditional reverence for the priestly character having suffered at times." These are the three baneful effects of the western civilisation in the language of Dr. Kuss. He further adds "Due to the lethargy of the people, the few industries

have languished and their agriculture, owing to stolid adherence to primitive and often, wasteful methods is less productive than it might be otherwise. The people are therefore in a highly impoversihed state and the door is therefore found open to the evangelist with a big purse."

In 1701, these jesuits found a church at Punganur in North Arcot District. Another was founded in 1707 in China Balapuram in the Mysore State while a third was raised in 1718 at Krishnapuram in Dharmavaram Taluk. Raja of Anantapur permitted these jesuits to construct a church at Maddigubba (Madugal) in 1718. By 1733, they constructed, in all 16 churches, the most remote of which was Buccapuram noted in Latin thus "a la nauteur de Masulipatam" which means as far north as Masulipatam or in the same latitude as Masulipatam. Robert Sewell in his list of antiquarian remains refers to Buccapuram and states 4 miles east of Narasaraopet an early French Jesuit settlement founded in 1733." But the villagers of Buccapuram in Narasaraopet of that age were decidedly of opinion that Buccapuram referred to there was a village on the borders of Guntur District and was in Darsi Taluk. Hence this Buccapuram may be treated as a village in Nellore District.

In 1735, this village of Buccapuram was increased by an immigration of several reddis of Tamma family who came from Bellary to escape the constant Maharatta inroads. The headman of the Tamma family was Rayappa. For 2 years, he was suffering from an incurable disease due to some spell of Demon. He was a very rich man and hence no pains nor expense was spared. All sacrifices or Japams suggested by brahmins and others failed. Having despaired of his life he wanted to take poison. At that time a White Sanyasi

Father Le Gro came and took him to Krishnapuram. He had a spasm and before his condition grew worse, he had been baptised on September 15, 1715. He got over the spasm and for a time, he looked improved. Due to their faith in the temporary improvement several members of his family also underwent Baptism. But later his condition grew worse and he died on 24-12-1715. But the members of the family continued as Christians even afterwards and grew richer. These reddis originally belonged to Buccapuram, were attacked by the Maharatta army and there was no security for them, even from the Raja of Anantapur. Therefore these Reddis decided to go back to their place of Buccapuram which is eight leagues away (240 miles). So they started one night with a large family and children, cows and sheep and large luggage. They took a vow at the time of starting that they would construct a Church, at their own cost, if they reached their native place without any mishap, on the way, and if they obtained a suitable land in the new territory. They reached their place without any mishap and established themselves, at Buccapuram and erected a church at Arekatla where they could get some land. The village of Buccapuram is now not in existence. This information was obtained from a letter written by Father Calmette dated 17-9-35, a translation of which was published in the Kistna District Manual at pages 276-277. The village of Arekatla is a village in Podili Taluk and belonged to the Venkatagiri Maharaja. The site also had been given by the Maharaja. Some of the Christians now residing in this place and in the District of Guntur are even now called Gandikota Kammas and their house names are Pothakamuru (పాతకమూరు), Yedlapalli (యడ్లపల్లి), Malepadu (మాలెపాడు), Yeturu (యేటూరు) and Mallavaram (మల్లవరం). A

church was also said to have been constructed by Father Gargoan who died in 1755.

Not much information is available as to what happened to the Jesuit Missionaries later as there were constant wars between the Mahomedans, Maharattas and the Mysoreans. During that period, the English and the French joined one party or the other. But we find about the middle of the 18th century, between 1750 and 1760 was that these missionaries encouraged their flocks to escape from these ravages to the Guntur District which was held in comparative peace by the French troops. It was said that, when the French obtained possession of Guntur in 1752, the Christians in Buccapuram and Arekatla moved into this District and were joined by others from Bellary and Kurnool and this looks probale. By that time we find Christian colonies were established in Ravipadu in Narasaraopet and Mutluru in Guntur Taluq. The Christians of Kamma Caste of Ravipadu trace the foundation of their church to one Polavarapu Chinnayya who was converted at Pondicherry and coming northward was employed as a Revenue Officer at Narasaraopet. When the British obtained this part of the country, there were some Christians, enjoying official position and influence. We also find in 1770, Basalat Jang gave to the Mission at Mutlur 71½ acres of land. It was also found that there was a chapel at Guntur during that period and this must have been raised when the French stationed their army at Guntur.

The French Jesuit Converts belonging to that period would appear to have taken great interest in the language of the Country. We find a Niyogi, Brahmin of that period, Mangalagiri Ananda Kavi wrote a book called "Vedanta

Rasayanam" about the life and teachings of Jesus. This book is in the form of a dialogue between Mallarasa and Gnana Bodha. This book is intended to point out, the inferiority of the Hindu Gods to Parameswara who is the Supreme God from whom Jesus proceeds. This Kavyam was dedicated to Dasayya Mantri of Masulipatam. This book was found in the Miscellany of late C. P. Brown. The protestants took possession of this book and tried to introduce some changes in it, approximating them to their tiachings. But it was later published as originally written by Rev. Father Balamaderal at Madras. The retention of Caste system amongst convert Christians, even after Baptism finds a reference in this book. (See page 279 in Kistna District Manual).

Much of the work of the Jesuit Missionaries would appear to have been hindered by several circumstances in the 18th century. In August 1762, the Parliament suppressed the Jesuits in France and hence the Carnatic Mission could not draw men or money from the parent country. In 1773, Pope Clement XIV dissolved the Society of Jesus and the Carnatic Mission was handed over to the charge of the French Congregation of foreign Missions by virtue of Pontificial Brief dated 18-9-76 and the ex-jesuits on this coast, continued to work in their posts as secular priests under the Vicar Apostolic of Pondicherry.

In 1779, Basalat Jung had to send away his troops to Hyderabad and the Missionaries were deprived of a valued intercourse with officers and men of their own faith and nation.

Between 1782-88, Guntur was handed over to the Zemindars and these zemindars handed it over to the East India Company by 1788.

From correspondence, here and there, stray information is obtainable about these Missionaries but no connected narrative is possible.

For some time, the Missionaries received some privileges from the Nizam but even these privileges were withdrawn from 1800 after the country was ceeded to the British.

For all the above reasons and several others, the Community was broken up and dispersed into different localities.

Father Mannenti in the north at Oleru was in charge of the Christians at Kondavidu, Palnad and Dupadu. There were no Indian Priests to help them. There were very few catachists. "In the whole extent of this territory there were many chapels but many were in ruins. These had mud walls and covered with straw." After foreign Missionary Society took up the work, the supply of Missionaries was very scanty, due to French Revolution. From 1778–1793, only 12 Missionaries arrived and after that, there were no arrivals for 30 years. The result was that the number of Christians decreased in Guntur Dt. In 1784 Tippu raised a great persecution against Christians. During this period two unfortunate incidents occured in Oleru village, three miles from Repalle, on the banks of Krishna River. This village was granted to the French in 1752 along with other parts of the country. When the French took possession of the village the French dismantled an old temple dedicated to

Kasi Viswanadha and constructed in its place, a church. But soon after the village came into the possession of the British, a few years later, it was handed over to the Zemindars and the temple was reconstructed in 1771. But the Church was also allowed to continue, until it fell down in 1864 during the cyclone. Secondly a few Brahmins and almost all the Kamma cultivators were converted to the Christian religion. When one Gnana Prakasam was in charge of this place, a manuscript styled "Moksha Margamu" written by a Golla Christian of Oleru was noticed by a missionary of that place and last page of this book contained a note that it was written in 1746 at Oleru.

In 1787, there was a great famine and all the converts left Oleru under the guidance of an Italian Ex-Jesuit to Chengelput, in the south where they were located in a tract depopulated by famine and that tract came to be known as Campbellpuram, named after the Governor Sir Archbald Campbell. This is now called Katcheri. But even after this, the Oleru village continued and there were several christians.

Some years later, Father Mannenti was there and he writes that some troops encamped at Oleru and on a Sunday they went to hear the Mass. Father Mannenti gave a dinner to them. A cow was killed and its flesh was served at the dinner and this incident caused a great stir in the village.

This father Mannenti lent monies to weavers in the village on condition that the cloth woven by them shoud be sold at Madras. But the weavers refused to do so. Then the father attempted to prevent the cloth to be sold locally. Thereupon all the weavers went to the Raja, Vasiredd

Venkatadri Naidu and reported the matter to him. The Raja sent troops to Oleru but the Father left Oleru and wen· to his Bungalow at Bapatla. The troops also went theret When he came to know of it, he hid himself in a prickly pear bush and was later taken by his desciples in a palanquin in to British territory. But the troops could not find him and left. Then Father Mannenti went to Madras and approached the Government for some land and a place near the Cooum River was granted with some privileges. Then he returned back to Oleru and brought almost all his disciples at his own cost and lodged them there. These disciples consisted of cultivators, carpenters, blacksmiths, dhobies, barbers and potters. Several Kammas were amongst them and they had a dispute amongst themselves. In the dispute one party threatened to shoot Mannenti with a gun. Finally Father Mannenti died in 1810.

After Father Mannenti left Oleru, one Father Austray of the foreign Mission came to Oleru and was in charge of Oleru, Kondavidu and Palnad. While he was there, one of his priests Daniel died in 1804. Father Austray built a church at Oleru and this church was repaired in 1830 by Bishop Bonnaud.

Father Austray was succeeded by Father Motel who was otherwise known as "Gaddam Swamulavaru" (probably due to his long beard). He compiled two dictionaries French–Telugu and Telugu–French. He studied all Puranas.

After Austray, Bonnaud came but he stayed at Phirangipuram, which is one of the largest christian villages in the Telugu Country. The word "Phirangi" reminds us of the existence of cannons and it might exactly be the cause of the

legend that at one time cannons were fired from the top of the hill. The existence of a number of foreigners in the village might be responsible for the name, for the word Phirangi is a synonym for foreigner. The French troops were at one time at Kondavidu in 1751 and it was from there that they came over to Guntur. It was also quite possible that the French Jesuit Missionaries established a mission station here. There are no old Christian records in the village. But the Surveyors of 1816 mentioned that this place was the head quarters of the Catholic missions from Palnad to Repalle and so it remains to this day. Recently some of the Missionaries expecting something written above the portal, got the whitewash over it removed but this disclosed only a coat of Arms and Auspices "Regis et Senatus Anglicus", the motto of the East India Compay in which case, it can only refer to a date subsequent to the year 1788 when the British took over Kondavidu. The Church is all dilapidated and it is not large enough for the Christians who crowd the place every morning. There are no inscriptions of interest except in Telugu which is an Epitaph of a Native Priest, buried there. The disadvantage of this mission station is that "it is close to the mass of rock with its northern aspect which forms the north end of a detached hill"

Some old ducuments show that the Repalle Zemindar rented out the Village of Phirangipuram to a Roman "Padre" in 1782 and 1784. But when the Zemindars divided their properties in 1792, the missionary took on rent a portion of Phirangipuram that fell to the share of Rachuri Zemindar. This appears to be the origin of the Roman Catholic mission at Phirangipuram. At that time, the village Curnam was one. Chilaka Bollamraju and we find from the correspondence of those days that the Curnam was often advised to obey

the Padres and help them and not make constant complaints against them. "Although the Padre becomes angry, you must keep quiet and remain in your house giving over to him all the papers". In another document, the Curnam was ordered "to desist from his constant complaint against the Padre."

Father Bonaud arrived at Phirangipuram in 1827 and this gave an impetus to the Evangelisation of Telugu country. He, frequently, travelled throughout the district. He had good powers of organisation and a keen insight. By his methodical and industrious work, he lanuched this part of the country into the Catholic movement. In 1833, he was called to Pondicherry as a Bishop. His sphere of activity extended from Masulipatam to Tuticorin in the South. He died at Benares in 1861.

In Phirangipuram, about two-thirds of the people are Christians and they may be about 400 people in all. Father Bonaud had, under him, 12 chapels of which six have tiled roofs. Father Bonaud held strong opinions. "It is very difficult to convert Pariahs he wrote." It is waste of time to preach to them". "Here the paraiahs are in no mood to embrace Christian religion."

In 1849, there were 5 or 6 families of Malas at Palaparti 15 miles S. W. of Phirangipuram. They were all emigrants. There are 3 pariahs at Oleru.

Father Bonaud writes that people in Palnad have no aversion for Chrsitians. They give their daughters to Chritians and dine with them. But Christians do not marry their daughters to non-christians because they lose their faith.

Father Bonaud got a chapel constructed at Bachalakurapadu and another at Parimi. He got the chruch at Oleru repaired. He applied for a chinta tope in Phirangipuram for a cemetry.

There were very few catachists and therefore he opened a school at Phirangipuram and he himself supervised it.

Father Charbonaux succeeded Fr. Bonaud in 1833. There was a big famine in 1832-33 called "Nandananama Karuvu" Rains failed over a great part of the Peninsula. The inhabitants abandoned their villages and left for places, south and west where there were better harvests. Robbers made their appearance. Several people in the District died. The father deprived himself of every thing, in those days, to aid the suffering people, so much so the English Collector sent a letter of congratulations to him.

Father Bardouil succeeded him, as the head of all Christian Missions from Phirangipuram to Anantapur. He worked from 1834 to 1848. Then Vicar Apostalic of Madras took charge of the Telugu Mission. Father Bardouli was the last French Missionary and he left Guntur District in 1843.

Bishop John Fennelly arrived at Madras 1842.

Two fathers, Griffa and Saharlina belonging to the orders of Italian oblates of Mary Immaculate, worked at Phirangipuram and a report of Father Griffa, published in the Catholic Expostor Vol. VI in 1846 gives the following information which is quoted here.

1. "Phirangipuram is one of the largest Christian villages in the Telugu District. The Christians exceed the number of the rest of the population. Except Brahmins and

merchants of the Komati Caste, there are here Christians of every caste. A priest has been permanently presiding but the house is a very old one. The church is also old and dilapidated. There is a manyam here and at Thallur, yeilding an annual rental of 10 rupees and 20 rupees. There are 700 Christians at Phirangipuram, Thallur and Yebuluripad."

2. Guntur :- "In Guntur, there are 100 Christians, pensioned sepoys partly and partly servants of Collectors and his cutchery."

"The American Luthern Mission keeps a school at Guntur in which the Bible is explained. The chapel is very humble with mud walls and tiled roof; a good compound with many fine trees, and in a convenient situation."

3. Mutnoor :- "Mutnoor people are of different caste (Reddi) but also respectable but very litigious. At Mutnoor Festival of St. Xavir is celebrated annually with great pomp."

"This is a large village with a Catholic Church and a missionary house. The pictures for the Stations of the Cross the Chruch are drawings copied from the originals of Mr. Westlake F. S. A. The festival here on Dec. 3rd, St. Francis Xavier day is attended by several thousands of people."

4. Reddipalem :- "There are 300 christians. People of Reddipalem belong to a high and respectable caste."

5. Oleru :- "There is a beautiful church but few christians. There are manyams at Coodoor, Mutnoor, Zupudi, Mannava and Oleru. Yield is about Rs 60 annually."

6. Weavers of Kondramutta emigrated to Gollapalem near Phirangipuram as they are not allowed to build a church."

7. "Rentachintala contains very good christians."

8. "Toomaragodu has a manyam yielding Rs. 18"

9. "Katrapadu has 20 christians, all Kammavaru"

10. "Coodoor has 50 Christians of the same caste as Mutnoor Christians."

"There are churches at Coodoor, Reddipalem and at Mutnoor."

11. Siripuram, 12. Ravela, 13. Parimi, 14. Voorigondla 15 Vodapadu, 16. Patibandla 17. Parasa Thalloor 18. Attaloor 19. Jangala palle. 20. Thubadu 21. Siriniamulla 22. Kanuparti 23. Kurapadu 24. Konkavaripalem 25. Ravipadu 26. Garlapadu and Kondramutta are other places where there are Christians.

Patibandla and Siripuram :- Close to Pedakurapaud is the village of Patibandla, remarkable for its fine church, the majority of the cultivators of the village being catholics. The arrival of these Christians in this village is a very recent event, probably after the great famine of 1832. But a short distance to the south lies the village of Siripuram where there have been christians even from a remoter period. At Siripuram a festival is held on Jan. 1st and at Patibandla on 6th of Jan. every year."

Gurzala. "There are two Portuguese Epitaphs dated 1767 and 1769 apparently on the two graves of the children of the officers in the service of the Nawab of Arcot.

(7) Rentachintala: "Four miles to the south-west is the village where the christian ryots built a good stone church and a house for the two priests who reside there."

(20) Thubadu: "Some of the traditional statements of the Christian converts is that their ancestors had been molested by an evil spirit and the devil was expelled by the Missionary by taking him to the Church and by exorcism. A family in Thubadu was converted for this reason.

(8) Toomaragoodu: "The Christians at Toomaragoodu are East Indians but their appearance, their language and dress are telugu. These East Indians are known as chatakarlu (చటకార్లు) probably a curruptions of a tamil word sattaikarar. They are dressed in a coat and a shirt. Toomaragoodu is a fort on the river Krishna and is five miles from Rentachintala. These East Indians are the children of French soldiers who married Telugu women. French troops were here between 1750 and 1780. There is a manyam for the church.

The total number of Christians in Phirangipuram Mission in 1843 is 2896, and in 1863, 4216.

Catholics in Guntur in 1872 were 5700

,, 1879 ,, 10693

In 1885, Father Dickman founded an Indian Convent at Phrangipuram. Dr. Colgan built many churchs at Phirangipuram, Ravipadu and Rentachintala.

Dutch Missionary Nuns opened a convent at Guntoor in 1911 and worked for the education of the girls. They opened an orphanage and also a Boarding institution and also an hospital for incurable diseases.

A high school was opened under the Norburton Missionaries in Phirangipuram about 1920.

A Seminary was opened at Phirangipuram in 1925 for the training of Priests.

Most of these Christians are either farmers of lands or weavers. By the introduction of Spinning and Weaving mills, the price of cloth has gone down. The price of cultivable has gone up. Hence both the farmers and weavers have lost their profession in Guntur District. So these Christians had to shift to a place where they could carry on their profession. Therefore most of them shifted to the Nizam's Dominions and this brought down the strength in this District.

Luthern Protestant Mission in Guntur District.

From a close reading of Protestantism of the Christian religion, we find it lacked the Missionary idea for a century following the Reformation. The early reformers were engrossed in the struggle against Roman Catholicism. So Martin Luther Dolbier writes in his "History on Luthernism in the Andhra Desa" "that early Protestantism neither felt the duty nor the privilege of establishing organizations and sending out volunteers."

In 1602, the Netherland Government provided the East India Company with a Charter where provisions were made "for the planting of the Church and the conversion of the heathen." No doubt certain individuals were aroused in the beginning but when the Dutch rule came to an end, the works vanished quickly.

1651. The earliest Protestant Missionaries that came into India were Plutschaw and Ziegenbalg.

1676. The Dutch East India Company sent instructions twenty years later to its chaplain at Palakol, to regard teaching of christianity as part of his duty.

1711. Bartholomen Ziegenbalg was the first Luthern Protestant Missionary to visit the Andhra Desa. He went to preach in Tirupati in 1711 but it almost cost his life.

1726. His successor Benjamin Schultze started some work among Telugus in 1726 with a Brahmin teacher but the Brahmin teacher died some time later and not much work was done.

His successor John Philip Fabrieus worked in Madras but work was not done till the end of the eighteenth century. Even in Europe, interest in matters of such responsibility decreased and people were not found to be trusted with such responsible work.

The next stage might be said to have started in Guntur by the beginning of the nineteenth century after the formation of Guntur District by the end of the eighteenth century, 1794. During the first quarter of the nineteenth century, regular work was started in the District by getting over several physical difficulties and the Collectors in charge of the District were making attempts to get men from their country to take care of several institutions in this country. An Anglo Vernacular institution was started in Guntur with contributions from the officials but they wanted some organisers to take care of them and maintain them properly. Goldingham who was then the Collector went on forlough to his native land and searched for men himself, in Brighton. At last he found Noble and Henry W. Fox of the C. M. S. But these gentlemen preferred to stay at Masulipatam and started a School which became famous later and called "The Noble College."

Soon after, the American Lutherns took up the responsibility of establishing a permanent work at Guntur and selected a forty nine years old pioneer, Father, C. F. Heyer for the purpose. Rev. Christian Frederick Heyer was born at Helenstadt in 1793 and studied French language and was an interpreter to French Soldiers. He studied Theology under Rev. Dr. Helmath in 1810 and directed a Parochial School in Zion in 1813. He later worked for 23 years in a Luthern Church at Crawford. "On April 5, 1840, he was called by the foreign Missionary Society of the Evangelical Church, in the United States to be its foreign Missionary in India. Of his ability as a paster and a Church Worker, there would seem to be no doubt whatever, nor, of his popularity. Wherever he went and whatever work he undertook, he was always successful. He studied Sanskrit and Medicine at Maryland and sailed for Boston on 15-10-1841. He studied Tamil in the ship. After reaching India on 23-3-1842, he saw, on the East Coast of India from Granguebar, many Missions started by the Luthern Missionaries and learned details of work. He arrived at Madras on 16-4-42. He passed through Nellore and Ongole and met John E. Clough leader of the great mass movement among the Madiga outcasts. He then went through from village to village and reached Guntur by 31-7-42. On his way at Bapatla, the Collector Stokes Malhim took him to Guntur and kept him, as his guest for six months.

He started forthwith mission work from the 1st Sunday in August and within six weeks he reported on 17-9-42 thus "As far as I am acquainted and with the history of

modern missions, I know of no socicty that has attained such a sphere of operation, in so short a time with such small means as ours."

He started every day to distribute alms to helpless beggars (15 dollars a month) and read scriptures to them in Telugu, teach them hymns and gospel verses, the ten commandments and Lord's Prayer. Then he held devotions to the servants and at 8 A.M. he opened the English Telugu School with prayer and bible class. After breakfast he used to study Telugu for 4 hours. After that again, he attended to his schools.

During the first year, Heyer established 6 Telugu schools in all besides the English School, one Hindu Girls School with 15 pupils and a Sunday school to teach Christian faith. He employed 4 non Xian teachers, on a salary of 5 dollars each. All the above schools served 180 pupils of whom about 22 were girls. Brahmin boys first joined the schools but left the same when Christian preaching began. Most of the students that attended the Telugu schools belonged to low castes and outcasts. One of the above schools was at Prattipad.

Heyer declared 4-1-1843 as a day which was considered as the true beginning of the "American Evagelical Luthern Mission" in Guntur when the first school house built 15 dollars was completed and put to use.

The Government gave the mission about 2 acres of land in Guntur on an annual rental of $1\frac{1}{4}$ Dollar and they built a brick building for the Church and School.

In 1844, another Missionary valet arrived in Guntur and with him Mr. Heyer made a tour to Palnaud. On the way, he saw the Roman Catholic Mission at Phirangipuram.

Rev. Walter Gunn, a second Missionary to Guntur arrived, on 18-6-1844, with his wife. He began to study Telugu but at the same time, taught English to a class of Hindu boys. His wife taught English and needle work to Hindu Girls. The brick house was opened on 30-6-1844.

Valet left for work to Rajamundry in 1845. With Heyer and Gunn at Guntur work was slow but steady. Help from America was lacking. But the English officials were paying upto September 1844 and they actually paid 2910 rupees.

Heyer left Guntur on 22-12-1845 and reached America in August 1846. He studied Medicine and after obtaining a medical Degree he returned again to India, as a missionary on 15-5-1848.

During the Heyer's absence at Guntur, Gunn could only maintain statusquo as his health did not permit him to do more. The Mission house was destroyed by a storm in October 1846 and was rebuilt with a contribution of Rs. 1100 from the Collector, Mr. Stokes. A bangalow for Gunn, also was built with fund from foreign Missionary Society. During this period, one Malapati John, a leader of the mass movement was baptised in Palnad. Gunn made a trip to Palnad in 1848 but he suffered from a severe attack of malaria and died in Guntur on 8-7-1851. He was the first Missionary who died for Telugu people. He was very popular and all officials of Guntur attended his funeral.

After return, Heyer toured Palnad in January, 1949 and had excellent results. So he was persuaded by the Collector to stay there and open a station. Mr. Stokes offered him a house at Gurazala. Another Christian followed

him as a teacher. Heyer started work there on 15-4-1849 and stayed there till Feb. 1853. During this period, he baptised a total of 243 persons in eight villages and opened three schools at Gurazala, Polepalli and Dachepalli, which contained 20 pupils each. He trained teachers at his own house and provided them there.

During this period, four other missionaries came to Guntur. Mrs. Gunn was requested to stay as a salaried teacher in the girls school. All these, and several others met at Guntur on 31-1-1853 and organised the first "Luthern Synod" in India at Guntur. Heyer was elected as its first President and Synder was its first secretary. Heyer came back to Guntur; Synder also was at Guntur. Groenning was sent to Palnad.

School work was slow in Guntur. There were only 150 pupils in all the six schools and 8 teachers, all Christians. Heyer brought 4 boys from Palnad and with 3 others he opened the first Boarding School for boys.

Stokes left Guntur. Other officials did not take much interest. Workers left India. Money was not coming from America. Heyer grew restless and left India in April 1857, leaving the work in Rajamundry, Guntur and Palnad to the only missionary Groenning, at Guntur. Groenning changed to Rajahmundry. Money was not coming from America due to civil war. Then Groenning wrote to his brother-in-law Nagel for money and men. One Mylius offered himself to go to India. Mylius left for India on 27-8-1864. By the time he came to Rajamundry there were several misunderstandings in the mission and he was sent to another area of work. He went to Nellore and worked there.

A Review of the Missionary Situation in Guntur Dr.

During the early period between 1790 and 1800, East India Company became the master power in India through military victories. But its attitude towards the Christian Missions changed from that of friendliness and tolerance to one of opposition because it was feared that they would rouse the anger of the Indians and create discontent and weaken their authority. But by the turn of the country and by the time we come to the renewal of the Charter in 1813, the situation changed and the establishment of Episcopacy and the opening of India to Missionaries was permitted.

The Government thereupon guaranteed protection to Christianity in the same way as they did to other religions. Collectors like Goldingham and Stokes, Engineers like Sir Arthur Cotton helped these missionaries to establish the Christian faith in Guntur, Kistna and Rajamundry by their zeal and fervour. They collected funds, started schools and handed them over to these Missionaries. But for their persistence it would have been a very difficult task for them to establish their missions, in these parts, in the earlier days. The above District Collectors helped the Missions to obtain large properties in the country and influenced Rajas in payment of subscription. The officials themselves supplied monies to the Mission work. Asst. Collector of Guntur Henry Newil translated a number of tracts, for Missionaries and prepared a Telugu Hymn book and an Almanac for 1849. Captin Haig an excellent Engineer of Rajamundry translated the Gospel of Luke. When Heyer suddenly left India in 1857, one Captain Taylor was kept in Rajamundry and this Taylor carried on the work at Rajamundry with

the help of Judge Morris until another Missionary came there and carried on the work during the civil war.

The close working between the Government officials and the Missionaries left a distinct impression upon people that the Missions were run by the Government or were sponsored by it with the same type of leaders and the same large resources. But this sort of enthusiastic help from the Government officials some times also proved a hindrance as in Guntur where the Missionaries had come to depend on the generous contributions of Stokes and those who worked with him, they found themselves high and dry and the whole work was in jeopardy after his departure and the arrival in Guntur of indifferent officials. This occurred during the period of the civil war when no money could be got from America. Then all the schools in Guntur had to be closed.

In the country, and particularly in Guntur, Krishna and Rajamundry districts, Brahmanism was very powerful before the Christian era. But Buddhism became a stronghold from the period prior to the Satavahana Rule and even earlier. In the beginning of the Christian era Buddhism spread to Java, Siam and beyond the lands in the east from the mouths of the rivers Krishna and Godavari. Some of the earliest inscriptions of Buddhist culture in remote Siam and Java are said to have been written in an ancient form of Telugu script. Thus Buddhism must be said to have broken the power of Brahmanism for a period of 8 centuries in this area and the Brahmanic power has not fully recovered though the Buddhists have been driven out. This state of the country later was followed by Vira Saiva movement and the Ramanuja movement both of which were against the caste system. Many outcastes became eager disciples of these move-

ments which were more or less mass movements. This was again followed by the casteless preachings of the Palnati Virulu and Golaki Matam of Mandadam in the twelth century. One Yerragunta Perayya of Ongle, said to be disciple of one Woman Guru Viramma, admitted people of all castes, in his circles and preached their casteless religion. Then started Vemana's criticism against the caste and the religious ritual. Then Virabrahmam, another leader of mass movement, started his preaching in this district. The people of this district have thus become accustomed to a type of preaching against Brahmanism and its caste principles and these people in their turn accorded a cordial reception to the Christian Missionary preachings and also heard them.

These missionaries learnt the language of the country very well and conducted their preachings in the Telugu language and without interpreters.

These missionaries opened schools in the district with devotional exercises. They taught in the classes in the English schools Bible, history, grammer, geography and arithematic. In the Telugu schools, the children were taught to read and write and do simple mathematical problems. Luthern Missionaries believed in the teaching of Bible in schools and in distributing tracts containing Bible stories so that their parents at home might read.

But with reference to the caste system, these missionaries observed a via media, though on principle they opposed the system. Because, generally, caste and many social customs were tied very closely, to the life of the people, so it was a difficult task to determine what should be opposed by them and what should be accepted and therefore this

question of opposition to caste system was left to the discretion of individual missionaries in charge.

After Heyer left Guntur in 1857, Synder took charge of Guntur and Unangsh worked with him, covering Palnad from Guntur. Work was somewhat progressing but synder died of Cholera suddenly on 5-3-1859. As has already been said, Civil War in America cut off much financial help.

Amongst missionaries working in Guntur, some differences had arisen with those working in the surrounding districts and the rift so started became widened in course of time.

Further with the loss of income from America and also from the English officials, most of the schools had to be closed after 1859. But in 1862-63 Groenning on his own initiative got some local support and could help some money. But during 1865, his wife and two sons were ill and a child died. So he had to leave India with his family. Thus only Unangsh remained at Guntur and he alone undertook to supervise the work. Cully was the Catechist at Palnad. Even Rev. Erias Unangsh left India in March 1871. Guntur had no missionary for a year. Mr. R. E. Cully was looking after all the schools. Rev. Unangsh appealed to people at America, for men and money. At the end of the year he returned to India with Rev. Harpster. L. D. Uhl left for India on 7-1-1872. His farewell meeting was very mpressive and it roused the feelings of one Mr. A. D. Rowe, who organised children's foreign missionary Societies and collected 6000 Dollars for the cause of Guntur. With this money he arrived in India by 1874.

Here in India, the Anglo-Vernacular school handed over to Heyer in 1842, had been closed in 1863, for want of finances and loss of support from English residents. LL. Uhl reorganised it and reopened it in 1874. He himself acted as Principal, assisted by Christian teachers. Caste and outcaste students were seated side by side. This roused the indignation of the Caste people and they left the school. The promised help from the Government was not forthcoming. The Board then again decided to close the English Dapartment of the school but missionaries protested and said "The success of the Mission depended largely on the high school." It was again started in 1875 when the Government aid was started to be paid. There were then 127 students.

The first Sunday School in the Guntur field was organised in 1875 and set the pace for Christian work in four districts.

1. "It increased the benevolent spirit of the Christians.

2. It helped in a notably large way to support the Church.

3. It began collections of contributions for the Madras Bible Society and for the Madras Tract and Book Society.

4. It started the support of a native worker in non-Christian hamlets and villages."

The size of the church began to increase perceptibly year by year; Membership increased from 1452 to 1870 to 4712 in 1879, a total of 1227 being baptised in 1878 alone. Harpster baptised 1300 adults and children, during his four years of residence at Dachepalli, Palnad between 1872 and 1876. Efforts were made to reach higher castes,

not only through the High School but also by the establishment in 1879 of a Bible Tract and Book Depot in a main street of Guntur. A reading and a lecture room was fixed up in connection with it and regular meetings which were well attended were conducted for educated people.

Luthern Synod organised in 1853 in Guntur did not continue to meet after 1858, due to want of staff and financial help. After return of Unaugsh in 1872 with John Harpster some offort was made to establish a regular conference of Missionaries and the decisions made in the conference were referred to foreign Mission Board for approval. With this, a certain amount of freedom was permitted.

The Board did not approve of the establishment of the Anglo-Vernacular School in 1874, under Dr. Uhl who arrived in 1873. The General Synod agreed with the Board to abolish the English Dept. of the school. A strong protest by the Missionary Conference led the Board to permit the continuation of the school as organised by Dr. Uhl with a proviso that it should not be treated as permanant.

A terribe famine occurred between 1876 and 1879. There was no rain in 1874. But during this period, Mr. Clough of the Baptist Mission undertook to construct 3 miles of the Buckingham Canal.

Arrival of New Missionaries.

Rev. and Mrs. Charles Schenure arrived in Guntur in Feb. 1881 accompanied by Miss Kate Boggs, the first woman Missionary under the sponsorship of Women's Missionary Society established by the General Synod. But this Miss Boggs had to return back within two years due to

ill-health. She was replaced in 1883 by Miss Anna Kugler M. D. and Miss Fannie Dryden. With them came L. B. Wolfe and his wife. Two years later came Swartz. This was very encouraging. But in 1882 Missionary Rowe died, a most energetic Missionary.

By reinforcements of men and money work in Guntur District increased by leaps and bounds.

Guntur Town :- Watts Memorial College building was errected at a cost of 33000 Dollars.

The Hospital plant was constructed at about the same cost.

Girl's Boarding School Dormitory was built.

Heyer Memorial was constructed in Groenning Compound.

Thus the property of the Mission was worth 15000 Dollars in 1890 while in 1900 it was worth at least 100,000 Dollars.

Dr. Uhl proved a most strenuous worker. He covered village after village in Guntur Dt. on his famous horse "Niam". Doblier wrote about him thus : "From 1890 to 1902, he toured every where and in every season, ignoring all kinds of weather, like St. Paul; he endured labours which would have killed any lesser man. The Great Christian community in East Guntur Synod today stands on firm foundation because of Dr. Uhl's great work."

Work of the Mission was growing. From 5 missionaries in 1890 a strong staff of 27 had arrived by 1900 to develop the Mission work, through education, Women's work, medicine and evangelism.

Rev. John Aberly came in 1890, as a teacher and began teaching Bible in the College and Hostels in Guntur.

In 1894, a worker training school was established and Aberly trained workers for 30 years.

Guntur Mission celebrated its jubilee function in 1893. A sum of 15000 Rupees was received as contribu ions and this amount was spent for Heyer Memorial Hall in 1897 and this building was used for the Bible Training hall.

The Guntur Synod was officially organised in Oct 29, 1906 and Dr. Uhl was elected as its President and Harris as Secretary while Aberly was its treasurer. The Synod concerned itself with the development of the Church and its organisation and congregational life. It also published a journal "Mission News". The name was changed to "Telugu Luthern" in 1916 and "Andhra Lauthern in 1919". Dr. Uhl was its first editor.

Rev. J. Strock came to India in 1908 with his wife. His responsibility covered 110 villages and 80 congregations. Sixty villages had schools and Mrs. Strock was in charge of the Schools. A field Council was established in Palnad in 1918-19 by Roy Strock.

Work in other places.

Palnad : While Harpster started a School at Dachepalle in 1875 Dr. Abberly moved it to Rentachintala in 1895 and constructed a Bungalow and established a Boarding School. Later on two Missionary houses, a Hospital and a church were constructed. The church constructed with Palnad marble in 1904 and it was considered to be the finest one in Andhra Desa. The floor is of red stone and windows had stained glass with paintings, Christ in the temple, the

wisemen, the good shepherd and Christ in Crucifiction. Its golden jubilee was celebrated 75 years after Heyer's first coming to Guntur on 31-7-1917. Dr. Uhl then said that by the time he (Uhl) came in 1872, the strength of the Mission was 2000 Chrstians and by 1917 it was 57,700. To add to this, the number increased to a lakh by the time of Dr. Uhl's retirement and it was two lakhs by the time of Dr. Uhl's death in 1943.

Narasaropet. A small church and two Bangalows were constructed in 1892 and 1893. In 1910 its jurisdiction was restricted to Narasaraopet, Vinukonda, Ongole and Darsi.

Sattenapalle. A missionary centre was opened in 1902 and Rev. and Mrs. Maccaulay were posted there.

Chirala. Kinsinger memorial Bungalow was built there in 1904 and a hospital was built in 1912 and in 1918 St. Marks Church was dedicated.

Tenali. A bangalow was built in Tenali in 1911 and Rev. and Mrs. Burgher were posted there.

Guntur. A new church building for St. Mathews Congregation was built in 1907 at Guntur. This was known as Strock Memorial Church and it was the largest building and it cost 40,000/-.

The Zenana Work

Father Heyer organised a Hindu Girl's school 4 months after his arrival in 1842, with the support of Judge Walker's wife, Mrs. Gunn started teaching English and needle work, to Hindu girls. She remained in India for 2 years after her husband's death and continued the work. Mrs. Uhl

continued the work from 1878 with the help of one Mrs. Pardhasaradhi, a native Christian lady. This lady gave regular instruction to ladies in their houses also. The question of Women Missionaries was considered in 1871 and Women Missionary Societies were organised. As already stated, the first Woman Misssionary was Miss Kate Boggs in 1881. After her came Miss Anna Kugler M. D. in 1883. Though she was a Doctor, the mission had no belief then in Hospital work and so, she only worked as an ordinary Missionary and helped Mrs. Unangesh in visiting caste women's houses. Two more girls' schools were opened in Guntur in 1883, and one at Mangalagiri. In 1892, a training school for mistresses was opened with 8 students but in 1893 Miss Minnie Moses was appointed as Head Mistress, took over charge and continued till 1929. This girls school became a secondary school in 1907, a high school in 1911. Later Dr. Sylvans Stall an American educator gave most of her money for the construction of a building which was completed in 1912 and from that time forwards the building came to be known as Stall Girls' School.

Work amongst Moslem Women of Guntur was carried on from 1884, and a separate school for women was opened in 1884. Miss Jeanne Roller was the first single woman to learn Urdu. Work amongst the Muslim women began in 1903. Miss Jessi Thomas had six girls in 1908.

A refuge for convert women who came to the care of the Missionaries in Guntur was established in 1914. This became a training school for bible women. Education was very elementary. First Class of 14 women was finished in 1915. In 1920 there were thirty students. Only three remained in the Convent home.

By 1920, 26 single woman missionaries came to Guntur to serve in the hospitals and the Women's Work.

Education

It has been stated in the earlier portion of this study that in 1942, Father Heyer took over the Anglo-Vernacular School from Collector Stokes under his management and that besides that school, he himself started about eight schools, by the end of the first year. One of that school was in Stokes compound with 13 students, another in the centre of the town with 27 students and later on 4 more schools were started in Guntur and one in Prattipad. A Hindu girl's school was started in November; and in December Sunday school was started. These schools were attended mostly by beggar and low caste people. Though Brahmins and Sudras joined the schools, when Bible teaching was begun brahmin students left the institution. So also the sudras, in turn left the institution when caste students and outcaste students were made to sit side by side. During the first stage all the above schools, served 180 pupils and of them about 22 were girls.

In the English school, there were three grades of classes. It taught Arithmetic, Geometry, Grammar and Biblical history. In the Telugu schools, pupils were taught to learn and read and write and do simple mathematical problems.

The above schools had about 150 pupils in 1849. Though the earlier teachers were all non-christians, later on Christians themselves were trained as teachers by the missionaries and we find in 1849, all the eight teachers were christians only.

In 1849, three schools were opened in Palnad, one in Dachepalli, the second at Polepalli and the third at Gurazala.

In 1853 when Heyer came over to Guntur, he brought with him four boys from Palnad and with three more students he started a Boarding School at Guntur.

All the above schools were continued till 1857, but after that for want of financial help several schools had to be closed, including the Anglo-Vernacular School.

Again, after the Government began to give grant in aid, the mission expanded its work in education. They established Boarding Schools in Sattenapalle, Narasaraopet, Chirala and Tenali. Later these schools became High Schools. Guntur established its Bible Training School in 1894. This was placed in the Groenning compound, in charge of Rev. J. Aberly. This institution trained a number of teachers.

The one outstanding institution of Guntur was the High school organised in 1874 by Dr. L. L. Uhl. I have already mentioned how its work was attempted to be hindered but finally, this institution was allowed to continue in 1875 with a proviso that it need not be considered as permanent. Dr. L. B. Wolfe came to India in 1883 and he became the Principal of the institution later in 1885 when Dr. Uhl went home. He raised the school to a second grade Collge immediately and affiliated it with Madra, University. It was named the American Evangelical Luthern Mission (A. E. L. M.) College. Dr. Uhl raised the necessary funds for the institution in America and new building was completed by 1893. The building constructed in 1893 was called

the "Arthur G. Watts memorial building as most of the money for the construction of the building came from the Watts family. There were then 19 students in the First Examination in Arts (F. A) Class. None of them were Christians. The first Christian students entered in 1895. In 1903 there were 64 students in all. The Government Inspector reported then that "the College bids fair to the best in the Northern Circars." 70% of the students passed the examination, from the College.

J. Roy Strock became the Principal of the Institution in 1913. College had 211 students in 1914 and two of them were women students. Strock negotiated with Penn of the Noble College Masulipatam for a union of the two Christian institutions and locate the united College at Bezwada. But Penn did not agree to make United Christan College.

Strock was then not only the Principal of the College but was also in charge of the High School, the Middle School and four Branches of the Elementary Schools in Guntur.

By 1920, there were 120 students in the College Classes, 279 in the High School and 379 in the middle school. All these were provided in the College building. Four branches of the elementary schools had 405 students. There were 71 teachers. About a sixth of the number of students, were Christians.

The College building itself was originally constructed on a spacious site covering over thirty five acres of land. Further improvements were made, from time time, as and when required, by construction of separate buildings, one each for Natural Science Section in 1949, for Chemistry in 1961 and for the Library also in 1961.

A two storied building called the Administrative building for the location of the Managerial Staff and the Administrative authorities was constructed in 1940–41 and this was a gift from the Young People's Organisation of the United Luthern Church of America. At the same time, an Assembly Hall with a seating accommodation for twelve hundred persons was also constructed. In 1960, a Recreation Hall was constructed.

Outside the College compound, buildings were constructed or old buildings, already purchaged were remodelled, in memory of the Founder, late Mr. Heyer in 1940, and also in memory of Ex-Principals of College, late Mr. L. B. Wolfe, in 1940, and late Mr. Roy Strock in 1952. In 1962 another building was constructed as a centre for non-resident students.

Medicine

Early Missionaries of the Luthern Charch had taken training in Medicine and practised in it. Doctors were not considered important part of missionary work. So medicine was put off for some time. Miss. Anna Kugler M.D. came to India in 1883, not as a Doctor but as a single woman Missionary and she considered her duty was to carry on Zenana work and assist in the Girls' schools. When she came to India as the second zenana Missionary, she saw for herself the tremendous need for medical care among the people and she began dispensing of work in a quiet way, amidst other duties. She treated 600 patients for the first year. The other missionaries wanted her to work full time. She was permitted in 1885 to start medicine in a rented house in the Muslim locality and the medical fees collected by her covered the cost of the dispensary. She was then helped by two women bible workers.

Mrs. John Nicholas wife of another Missionary served her as a nurse, when needed.

In 1892, natives of Guntur and the Missionaries drew up a plan and estimates for a hospital and dispensary. Dr. Uhl collected 9000 Dollars in America for this purpose. Missionaries gave the first 300 Dollars. Dispensary was completed in 1893. The hospital was completed in 1897. Kugler was released from her Zenana work in 1895 Native gentlemen donated 1100 Dollars for a compound wall around a site of 17½ acres.

First Missonary Nurse was Miss. Catharine Fhas R. N. She opened a training school for nurses in 1899. The first class was graduated in 1901. It consisted of Anglo-Indian women.

A year after the the completion of the Hospital, Kugler drew up certain principles for Mission Hospital activity.

"1. Use the best and the latest scientific findings.

2. Avoid extravagance but not so as to sacrifice the work of the Hospital.

3. Carry on regular religious preachings.

4. Encourage payment of fees to cover expenses and to make it self supporting.

She concluded by saying that "the hospital will afford opportunity for Christian work that will make it one of the most evangelistic agencies."

First 25 years, the Hospital served 25,531 inpatients 1,86,296 dispensary patients and 9,677 office or private patients. Of the patients 1/4 were Christians, 19% Brahmins,

34% Sudras and the rest were other castes and outcastes. Majority of the people who attended the hospitals had to go to Mangalagiri temple to be purified after their visit of stay in the Hospital.

A beautiful chapel was built next to the hospital. Regular sunday services and daily prayer services were held. Sunday School for children and women was begun on Sundays. Several Bible women were employed to visit patients and tell Bible stories. One of the best of those Bible women was Philiph Sarah, sister of Rev. Murari David.

Raja Mantripragada Bhujanga Rao Bahadur Garu, several of whose members of the family had been cured in the hospital, expressed his gratitude not only by a large gift, but also by making of a metrical translation of the Gospels into Telugu. He presented 500 copies of the book to the patients on the day of the dedication of his choultry for the relations of the patients.

Other Dispensaries in the District.

1903. First Dispensary in Chirala was opened. Chirala Hospital was completed in 1912.

Another dispensary was opened at Tenali. Dr. Mary Bear who came in 1895 was put in charge of the work there.

Dr. Alfred Pftish took charge of the newly opened Rentachintala Hospital.

Institutions of Mercy organised by the Mission.

An Orphanage in Guntur to take care of orphans from Pandita Rambhai's home in Poona after the famine of 1900,

was opened. Out of this institution grew much of industrial work. Orphan boys were taught cooking, carpentery tailoring, weaving, motor driving and teaching in schools. The orphanage was closed in 1926 but two main training institutions, the Carpentery shop and the printing press are continued. Rope making, tape making, mats, cloth and basket weaving are still tanght.

2. School for the Blind. This was established at Rentachintala in 1911 by Dr. Albrecht. In 1915 the Government recognised the institution and has been aiding it with grants. A curriculam approved by Government is provided in it and taught till the sixth standard.

Other Christian Missions.

There are several other Christian Missions with several deviations but I would be content to note hereunder a few of them that have been established in this District such as,

(i) The Church of England Mission

(ii) The American Baptist Mission

(iii) The Church of the Scotland Mission

all of which are of a recent origin.

The Church of England Mission

In 1841, Rev. Fox and Rev. Robert Noble came to India under the auspices of the Church Missionary Society to commence work in Masulipatam. Rev. Mr. Noble came to Guntur on land from Madras on 20-9-1841 and was the guest of the Collector, Mr. Goldingham and the Collector

requested Mr. Noble to include Guntur also in his field of work and offered to place under his control, the school already supported by the European residents of the station. It was originally intended to make Guntur, a missionary centre but later this idea was given up on account of the arrival of Rev. Mr. Heyer of the Evangelical Luthern Society from America. The work of the Noble was concentrated at Masulipatam and from the stand point of view of a jealous Christian Missionary, his work must be treated as a great success. In his work at Masula, he was aided by Mr. Sharkey. His ambition was to open classes for pupils of the upper classes who have already read English and teach them Bible and Bhagavadgita "the most venerated book of morals" side by side and after inculcating into their "impressive young minds" "principles of Christianity" and convert a large number of "Brahmins" into Christianity without employing "sinister arts to induce young people to learn Christianity or embrace it." How for he has succeeded in keeping up to his aim is very difficult to say but it is pretty certain that the total number of Brahmin youth that were converted into Christianity was very large amounting in all to a hundred. But every time a boy was converted, the police had to render help to the Missionary. Sec. 144 of the Criminal Procedure Code had to be promulgated and as a result of these conversions, either the father or the mother died and the other suffered illness. After the conversion, the school used to be closed for some time and started again.

Rev. Mr. Noble's explanation for converting the members of Brahmin classes was that "the Brahmins are much venerated and the favoured offspring of God. Hence

Christianise them and all the other orders will feel the gracious influence".

Though a large number of Brahmins were converted by Mr. Noble, in Masulipatam most of whom were very bright, diligent and promising persons, no one was converted in Guntur and what is more, the one emotional person who wanted to be coverted, the late Konda Venkatappaya Pantulu was given time to consult his elders and he escaped conversion into Christianity.

(ii) American Baptist Mission.

The American Baptist Missionary worked on the eastern side of the Bay of Bengal from 18-11-1835 and resolved to establish a mission amongst the Telugus. Rev. Day landed at Vizagapatam in 1836 and he went to Madras in 1837, and established a mission at Ellore in 1840. First Telugu convert was baptised on 27-9-1840. The first church was formed on 12-10-1844. A mission chapel, house and schools were formed in 1845. Mr. Day left for America and returned back again in 1849 with Rev. Mr. and Mrs. Jewitt. By that time, the Church was disbanded and the Mission had to start anew. In 1855 Rev. Mr. and Mrs. Douglas joined them and remained till 1865. The Mission premises were erected in 1862. Mr. and Mrs Clough removed to Ongole in 1866 and constructed a chapel, with two preaching houses, with subscriptions raised here.

In 1883, Rev. Mr. and Mrs. E. Ballard started the American Baptist Foreign Missionary Union at Boston in United States of America to improve the condition of the villagers. As they felt the need for trained teachers, they

started in 1890, training lower Elmentary Teachers at Bapatla by starting American Baptist Mission Training School. After passing through several changes, a Higher Grade Training School was started in 1908. Lower Grade School was abolished and Manual Training was introduced.

A Dormitory was constructed at Bapatla with money donated by Mrs. Thing of Boston.

In 1864, the Baptist Telugu Mission obtained a site of twelve acres from Government at Ongole for a Girls School.

In 1887, one Boarding Girls School was founded and it started with one teacher and 17 students.

In 1892, this Boarding School was converted into a Higher Grade Elementary Training Shool for women.

I have thus come to the close of my history of the Christianity with special reference to its beginnings and the progress made in the country, to the best of my ability obtaining as much information as it is possible for an individual like myself.

While going through the books in the library in the Theosophical Lodge at Guntur, I have come across a book "Old Diary Leaves" Fourth Series 1887–1892 maintained by Henry Steel Olcott, late President–Founder of the Theosophical Society and while going through its pages I found the following information relating to a Presbyterian Missionary whose name has been referred to as "Rev. Mr. S" which is said to be a "hard one". After going through the same I also found it to be a very hard one really if only it was true. I hesitated very much to reproduce it in this history. But I finally came to the conclusion that there is nothing wrong

to bring it to the notice of the public and have therefore reproduced the Extract hereunder for whatever it is worth.

Extract from "Old Diary Leaves" Fourth Series 1887-1892 by Hery Steel Olcott, late President-Founder of the Theosophical Society (Page 19).

1-10-1887:- From Bezawada I moved on my bullock cart to Guntur, an important place, the scene of much missionary activity. Among my callers after my first lecture was "Rev. Mr. S, a Presbyterian Missionary" whose case was a very hard one. For two years past he and his wife had been persecuted by the other Missionaries, their pay stopped and every effort made to drive them out of India, because on discovering that the senior Missionary had been behaving immorally with some of the woman converts, they had tried their best to have him tried and removed. The policy of expediency, however prevailed over that of justice, and these two honest christian workers had been reduced to the direst straits. He had worked at carpentering and other odd jobs and she had done sewing but there were days when they had to go hungry. The Hindu Community held the worthy couple in respect and told me these facts, so I had my cook prepare a good dinner for them and sent it over and invited myself to come and help to eat it. They received me with affectionate kindness as a compatriot and sympathiser and Mrs. S expressed the wish that I might leave the error of my belief and join them as a missionary, a proposal which made me laugh and make to them the counter proposal that they should disconnect themself from a party where such inequities could prevail and join me as earnest Theosophists."

Hinduism

1. Though the persons belonging to this religion have been receiving encouragement form the Princess and the Kings of the country uniformly till now, such patronage was not accorded to them either by the Mahomedan rulers or the French. Even during the earliest days of occupation of the Kondavidu Province by the Mahomedans between 1570 and 1571, the individual ruler who was sent to rule the country, destroyed the temples in the province, dismissed all the Hindu employees in office and employed Mahomedan officers in their places. This high handed and violent conduct of the ruler caused resentment among the Hindu population but the ruler was immediately sent away. The next ruler, who came a decade later, was a Hindu and a Marata brahmin and he was instructed to give effect to the wish of the earliest Mahomedan ruler Murtija Khan, to change the name or Kondavidu into Murtijanagar. His next successor Aminul Mulk again behaved most improperly and clubbed the two villages of Mullaguramma and Yabluripad into one village and named it Aminabad, destroyed the temple of Mullaguramma and built, in its place, a Mosque. He also constructed a Mahal nearby and gave it for the residence of his prostitute and led a highly immoral life. But on a report sent to the Nawab, he was immediately removed from the place and after enquiry, Aminul Mulk's eyes were got plucked. This action of the Nawab shows that the rulers were not responsible for such conduct and that such unholy and cruel acts were committed by individuals only. This Aminul Mulk also appears to be a good man, for, we find that one telugu poet Telaganarya dedicated his "Accha Telugu Kavyam" to this Ameen. We also find that these Mahomedan Padushas are not very bad people.

They encouraged deserving Hindus and amongst them brahmins also, and appointed them to responsible posts. One Muttarajayya, a brahmin Ameen was raised to the position of a second Padusha, on account of his abilities and he was allowed the privileges of an "Adda Pallaki" and "Pagati Diviti" (a day torch) which is a privilege generally allowed for Gods and Kings. They are no doubt, some what religious fanatics, but they did not, totally deny, the existence of other religions in the country. They also granted some agraharams to learned brahmins though they did not encourage the Vedic or the Hindu religion. It was during the rule of the last Nawab of Golconda, Abul Hasan Tanisha, the famous story of Ramadasu occurred at Bhadrachalam. Akkanna and Madanna, whether Marata brahmins or Telugu niyogi brahmins, worked under the Nawab as Dewan and Commander.

The French Period 1752–1759

2. Hindu Gods and Hindus, particularly the priest class amongst them were very badly and harshly ill-treated by the French rulers, though they ruled only for a short period of seven years.

3. In 1752–3 one French Officer Mastuchelux removed the image in a temple, destroyed the temple and with that material he constructed a building for himself in Pulivarru, Repalle Tq.

4. Again, the temples in Repalle, were destroyed, the jewels and the inscriptions in the temples were stolen and carried away.

5. The village of Chandole came to the possession of the French in 1752. In this village, there was a temple which was got constructed by Karikala Chola in the 12th century and where two images were installed, Lingollabhava and Pamidiswara. Later Panditaradhyula Varu came here from Srisailam and performed Tapas for some time. After Chandole came into the hands of the Sthanachari of the temple, Pisipati Pullayya performed ceremonies in the temple and for that purpose obtained some monies from Ananda Rangam Pillai of Pondicherry. At that time, one Pandre Sivananda Swami and his Christian desciples came to Chandole and resented the performance of these ceremonies and asked them to stop the ceremonies. Then he asked the officer-in-change to the place to demolish the temple. But the officer refused to do so. There upon he got the officer transferred and one Davidson was appointed. This Davidson stopped the celebrations, went into the Temple, removed the Akhanda Dipam there, and threw it out. Fifteen days later, this officer, Davidson, died. Then the Padre himself went into the temple and tried to remove the Lingam but he could not do it. Then he wanted to break it but a big serpent prevented the breaking of the Lingam. Then they tried to kill the serpent. It could not be killed. Finally they fired at it and the serpent was killed. Then they removed the Lingam. By this time, in 1758, the French were defeated and the Padre left. Then Puligadda Viranna, Desmukh, got the reinstallation of the Lingam and reconstructed the temple. This story is narrated by Mackenzie in the Local Records.

6. There are several other instances of such destructions of temples during the short period and it is unnecessary to add to the above list.

The English Period

7. The Hindus are accustomed from a long course of invasions from various foreigners, dissimilar in character and institutions and have learnt to be highly tolerant of their creeds and faiths, whatever the radical differences be. Buddhism, Jainism and Mahomedanism existed in India, side by side, and Hindus, in general, have continued to live together tolerating each others habits, faiths and customs inspite of such, being some what directly opposed to their own faith, customs and habits. Contact with such people was quite easy, provided their own religion was not interfered with and allowed to grow, in its own way. The Hindus are divided, no doubt, into a number of castes and sects. Yet Hindu life is their own religion and Hindu religion is their own life. This religion makes them, of course exclusive, but they are, communally, highly tolerant. Foreign communities could be amongst them but not, as part of the Hindus.

8. When the Portuguese first came into India, no doubt they were first disliked for their beef-eating and drinking but Robert De Nobili of whom mention has already been made conceived the idea of presenting his own religion, freed from all these repulsive habits with an aim to win these brahmins. He and the members of their mission completely abandoned the European mode of life, donned the saffron robes of the sanyasis and lived the life of learned brahmins and adopted vegetarian diet. This was later condemned by the Pope in 1744. This method was known as "the pious fraud of the White Brahmins," and was exposed by the indiscretion of the Jesuits.

9. In the earlier days, the English merchants, who were few, in number, had not much contact with the Hindus as they were living in factories under the discipline of their superiors and dined at a common table. The men, they met, were their agents dubashes or servants and did not meet them as equals. Further they did not know the language of the country and, therefore, could not know much of the country and its men. Therefore the English lived separate and separate in ideas and social intercourse. They thought the Hindus were highly superstitious and that the Mahomedans were profligate. The Indians thought of all Europeans, in general and the Englishmen, in particular, as lovers of wine. In the earlier days, at Masulipatam, the writers and Factors of the Company would appear to have been wearing loose lounges and baniyans, at home and on sundays. We find in 1686, they were forbidden expressly, to wear lounges, on the parade, on Sundays or loose coats and in the 19th century, they were prohibited from wearing the native dress.

10. "In thought and opinion, there was separation and disapproval, without contempt. The difference between the European and the Hindu outlook was too great, the prejudices of the mahomedans too deep, for either race to have any attraction for each other but there was in it, no trace of racial feeling or talk of inferiority." So writes an English author T. G. P. Spear. "The mutual opinions of the Indians and the English in the early years were largely compounded of ignorance and prejudice but they contained in them, little or no trace of racial bias".

11. But when, in the later period, the position of the East India Company changed from one of trade to administration, the racial relations also changed. "The

result was to set in motion, a double current of increasing contact and knowledge of Indian life and of increasing contempt for everything Indian, as irrational, superstitious and typical of inferior civilisation."

12. As time elapsed and the English became more powerful in the country "a superior complex was forming which regarded India, not only as a country whose institutions were bad and people corrupted but one which was by its nature, incapable of ever becoming any better.

13. Another contributory factor to the growing racial estrangement was the evangelical missionaries and chaplains. While their present relations with India at any rate, in the case of missionaries, was usually, on terms of equality, their repugnance to Hinduism and Islam and all "the abominations of heathenism" was so great that they propogated the idea of Indian Society as irredeemably corrupt and degraded. Henry Martin, the most violent of all, lived the simplest of life and frequently courted European censure by mixing with Maulvis and Pandits and by such little acts of walking about, in the evening instead of riding and driving. At the same time the violence of his denunciations confirmed the Europeans in this belief "that few Indians are fit to associate with that it was a waste of time to mix with them and that the merit of the missionaries consisted in giving their lives to the Service of India but in considering so far and giving up the privileges of a gentleman."

14. Added to this was the influx of more Englishmen either as military men or high officials and also of English ladies who considered themselves as far superior to the Indians that they met with, there was no influence to

overcome the natural insularity and exclusiveness of a highly self-conscious and self confident community. Therefore in 1827, one English lady Mrs. Fenton wrote "It was extremely of bad taste to appear in anything of Indian manufacture neither muslim silk flowers nor even ornaments however beautiful."

15. "The western education was started and taught in the beginning of the 19th century, to the Indians and the half educated people have begun to judge culture of India from the stand point of another and condemned it, before they have ever understood it. As this reaction is more subtle, it is proportionately more difficult to combat, since the defects, it points out are real while the virtues which exist are omited or glossed over. Indeed, the more one's view is limited to the values of one's standards of one's own culture, the more convinced will one become of defects of other's culture. This attitude was of course very rife in the 19th century, the Hindu being condemned for superstitious, exclusiveness, pacificism and divisons, and the Mahomedans, for bigotry, profligacy and intolerance."

16. This was followed by the passing of the "Sati Abolition Act" of 1827 and the Hindu Widow Remarriage Act of 1865.

17. "Thus the nacent interest in oriental things shown by Forbes and Hastings died away to be replaced by the Maccaulesque view that they were no more than curious relics of a barbarous past and even in the study of Sanskrit Literature the lead soon passed over from the English pioneers, Wilkins, Jones and Colebrooke, to the more enthusiastic Germans."

18. After the Great Indian Mutiny of 1857 was put down and the Crown took over the administration of the Country, a policy of absolute non-interference with religion and religious institutions was established in the country, and the matter of inerfering with the religious institutions in the country was left over to the party Governments when they came into power.

19. The division of the population in India, into Brahmins, Kshatriyas, Vysyas and Sudras has been subjected to a lot of criticism by reformers of Society in India and by the foreigners who have come to India as Christian Missionaries. The caste system in India is undoubtedly a potent factor in the country and such a division of the people is not to be found elsewhere in the whole world. The Smrithi writers assigned to the class of brahmins, the sacred office of worshipping Gods for the benefit of all, the performance of sacrifices and the getting of the sacrifices performed by others, the study of Vedas and the Smritis and explaining the same to others and giving alms and receiving presents. For several years, in the ancient period and till a thousand years ago, Brahmins were highly learned people, learned in Vedas, Smrithis, Srutis, philosophy and all other sciences and were therefore highly respected and hence patronised by the Kings and other people in the country and the brahmins attained an exalted position. The earlier Europeans who acquainted themselves with the ancient culture of India thought that the brahmins of India were highly learned and hence appreciated them. But this admiration of their own countrymen proved an eyesore to the later Englishmen who were in high offices and particularly, the English Missionaries who came to India to propogate their religion. We then find these Missionaries trying to pick up loopholes in the

Hindu religious creed and find fault with the brahmins who had, of late, become more worldly minded and neglected their brahmanical duties. As a result thereof, a sort of revolt against brahmanism, in general, and the priestly class, in particular, was raised. A few of the westernised and the English educated class of people joined hands with the missionaries in accusing the brahmin class instead of correcting the mistakes committed by them. Thus the brahmin raised a host of enemies all round and has become the target of all criticism, redicule and obliquy. For all this, to some extent the brahmin himself is responsible. He has degenerated himself greatly and abandoned most of the brahmanical virtues. He has given up the Vedic learning, the Smritis and the other learned works of the old as they were either patronised by persons in authority nor respected and a few that studied them were not given due respect. Sanskrit language itself is not respected and a study of Sanskrit or religious works does not get any compensation and hence these people found it to their bitter cost that they are not cared for, in society. So most of them have taken to the more lucrative of the professions. Several of them were employed in courts of Justice and other offices of the Government, some of them took the profession of Pandits to teach languages to the foreigners, some became traders, merchants, accountants and even farmers and soldiers. A few of them attached themselves to the temple and subsisted upon the revenues arising out of the temples and its funds. This, priestly class has become a class, in itself and is not respected by their own class men, the brahmins. This priestly class was treated as a very low class of brahmins if not as no brahmins. They have lost the privelege of interdining with the rest of the brahmins. The learned brahmins of former days have become very scanty and are becoming

scantier still. It would not be any exaggeration if it is said that there is no brahmin in this District at the present day who has read more than one Veda, with its meaning.

20. These western ideas aided by the missionary criticism of the Hindu religion brought a change, in the minds of the English educated Indians and resulted in the springing up of several religious reform movements such as the Brahma Samaj the Arya Samaj, and Theosophical Society. Even before these movements came into existence, even in the fifteenth century, a movement was started by Chaitanya of Bengal and it spread to our district also.

The Gaudiya Math

21. Chaitanya was born in 1489 in a highly learned family in Navadwipam. He was otherwise known as Visvambara. His ancestors were learned people. His father Jagannath Pandit was a Tapasvi. He was himself a great Pandit. He was a Saivate originally but took to Vaishnavism under the teaching of Iswarapani. He became a disiciple of Sri Krishna and his Bhakti to Krishna becmae irressistible and went into a trance, often. His cult has come to be known as a Bhakti cult and all his followers should wear a white mark in two lines on the face, hold a Japa Mala of 108 beads in their hands and think of Srl Krishna. Bhagavad Gita and Bhagavatam are their sacred books. Performance of Krishna Bhajana is essential for all their followers. He travelled all over the country, preaching his cult. In his travels, he came to Mangalagiri in this district, in 1519 A. D. and visited God "Pana Narasinga", on the hill mounting up the 600 steps already in existence. To use his language "The presiding deity

Narasinga is believed to drink half the quantity of Pana, a cold drink offered by worshippers." Next he proceeded through Guntur district, crossing the boarders of Nizam State to "famous Skanda". Then he went to Mallikharjuna also called Sri Sailam.

22. To perpetutate his visit to Mangalgiri, it is said, his footsteps were imprinted on a stone and left there. Later four hundred years afterwaids, the founder of the Gaudiya Mutt "Sri Bhakta Siddhanta Saraswati Goswami Maharaj" got a Daddalam constructed on the stone imprint of Chaitanyas feet, in 1930.

23. Chaitanya's cult spread to Guntur from that time onwards and a Gaudiya Mutt has been estalished in Guntur Town, nearly 30 years ago and Bhajanas are performed there. The chief principles of the followers of Chaitanya cult now called the Gaudiya mutt are :

1. Moksha should be only by Bhakti and Bhajana of Sri Krishna. 2. His followers should not drink wine or eat flesh. 3. The Bhajanas should be performed in gatherings of Sishyas. 4. The namam worn by his followers should have the appearance of Ardha Chandra (Halfmoon).

The Brahma Samaj

24. Raja Ram Mohan Roy founded this Samaj or Matam. Ram Mohan was born in Radha Nagar in Burdwan in a brahmin family, in 1774. He studied Parsi, Arabic, Greek, Hebrew, Sanskrit and English languages. He went to Tibet and studied Buddhist scriptures. He was of opinion that Buddhism preached non-belief in God. He was disgusted with the "Sati" custom, and the frequent religious quarrels. He started the Brahma Samaj in 1830. He was of

opinion that idol worship and caste system were opposed to Vedic religion. He read the Christian religious books but he was said, not to have been satisfied with the preachings therein. He went to England in 1831 on a political tour and was highly respected there. He died in England in 1833.

25. Though Ram Mohan started the Brahma Samaj, it was later developed by Devendra Nath Thakur and Babu Kesava Chandra Sen.

26. Babu Devendra Nath Thakur was born in 1818 in a Brahmin millionaire family. He joined Brahma Samaj in 1843 and started a Tatva Bodhini Sabha to study Philosphy. He started a journal "Tatva Bodhini". He opened a school to propogate principles of Brahma Samaj. In 1856 his Tatva Bodhini Sabha was merged in the Brahma Samaj. Devendra Nath preached against the performance of "Upanayanam" as this did not satisfy several people and they started another Samaj under the leadership of Keshava Chandra Sen. Thereupon, Devendra Nath Thakar handed over Brahma Samaj to one Raj Narain and himself left to Himalayas for tapas. Later he became a Maharshi. Later Kesava Chandra Sen also joined Brahma Samaj.

27. Kesava Chandra Sen was born at Calcutta in 1838 in a doctor's family and studied English. In his younger age he came in contact with Bible and also read Christian Literature. He condemned idol worship. He believed in prayer to the one God. He had belief in Universal and started the Universal Brotherhood movement in 1858 (Bhratru Bhava Pravardhaka Samaj) and began preaching work. Then he joined the Brahma Samaj and induced his followers also to join the Samaj as their religious principles were the same. He later introduced some more details into

his preaching and called his creed "Nava Vidhanam" or "Bharata Varsha Brahma Samajam".

28. He later undertook Missionary work and preached both the cults in the country. Thakur went to England and preached his principles of Brahma Samaj. While Kesava Chandra sen travelled all over India and preached his religious principles, he wrote a book called Nava Samhita in 1882. He died in 1814. After his death, he came to be known as Brahmananda.

29. The Brahma Samjis to believe in

1. Onenesss of God
2. Equality of women with men.
3. Universal Borhterhood
4. Legality of widow marriage
5. Non belief in Caste
6. Inefficacy of Sacred Thread
7. Community Prayer and.
8. They forbrid idolatory

Kesava Chandra toured Madras Presidency including this District of Guntur and later on, his desciples Hem Chandra Circar and Bepin Chandra Pal toured, in the early part of the 20th century. Under the kind and able patronage of Kandukuri Viresalingam Pantulu Garu of Rajamundry and (Sir) R. Venkataratnam Naidu Garu (Masulipatam) J. V. L. Naryana Garu (Guntur) and Desiraju Bapayya Garu (Bapatla) Prardhana Samajas were started and laterly buildings also were constructed. One such was so constructed in Guntur

in Brodiepet. The importance of these institutions has now decreased and not much work is being done now.

The Arya Samaj

30. Dayananda Saraswati Swami, the founder of this cult was born in 1824 in a respectable North Indian brahmain family. He began to read Vedas with meaning, in his early age, and became a greart Pandit within 14 years. He then wanted to have further studies in Benares but he could not go. He studied under a teacher nearby and when his father was attempting a marriage for him, he left his house and went away for Siddapur. From there he went to a place near the banks of the river Narmada and there studied phylosophy under one Paramananda Paramahamsa and later became a Sanyasi and was known as Dayananda Saraswati. From there he went to Chaitanyasramamu and studied Vedanta Bhashyamu. After his study, he opened several schools for Veda and Vedanta Study. Finally he took up preaching work. In 1875 he started a society called Arya Samaj, in Punjab. Several Rulers of States and rich men became members. Col. Olcott and Madame Blavatsky became followers of Dayananda Saraswati, to learn Yoga cult. In 1883, Dayananda Saraswati was poisoned in Jodhpur by a woman, on Sept. 25 on Deepavali day. This religion is almost the same is Adwaita Siddhanta. There is only one God. Soul is different from Paramatma. Caste is due to division of labour. They believe in Veda. Caste system has no place in Veda. So also, idolatory is not accepted. Flesh eating is prohibited. A branch of this Society is established in Guntur.

31. The original founders of this religion are westerners. Madame Blavatsky and Col. Alcott were considerd to have hailed from the Himalayas. Both of them were followers of Dayananda Saraswati. They started Theosophy in 1870, in America. Madam was originally a Russian. She married a rich noble and he died early. She had a trance in sleep and was unconscious for a long time. During that period, she was supposed to have conversation with Saints and greatmen. In order to get a cure for this disease, she lived for sometimes in the Hiamalayas and learnt Vedanta. Writing about her, Col. Alcott writes thus:- "None knew her so intimately as I, for, none, save me, saw her, in all her many changings of mood, mind and personal characteristics. The human Helena Petrowna, with her unchanged Russian nature; the Madame Blavatsky fresh from the Bohemian Circles of Paris and the "Madame Lawra" – the bays and boquets of whose concert tours of 1872-73 as a pianist, in Italy, Russia and elsewhere were not long wilted when she came to New York through Paris – were as well known to me, as, later on became the "H. P. B." of Theosophy. Knowing her, therefore, so well, she was not to me what she was to many others — all Goddess, immmaculate, infalliable, co-equal with the masters of wisdom, but a wonderous woman, made the channel for great teachings, the agent for the doing of a mighty work."

32. Both Col. Alcott and Madame came to Guntur on the 7th day of May 1882, and the reception accorded to her is described by Col. Olcott in his old dairy leaves Vol. II at page 353 thus—

"Guntur was reached at Sunset on the 3rd day and we were plunged at once, into a scene of tumultous welcome. The whole population, they told us, saving those too old, young or infirm to be about, at night, had come outside the town to meet us. They numbered thousands and every one of them seemed determined to come close enough to have a good look at us. The result may be imagined; our progress was like forcing one's way through a compact wall of flesh. We were first taken to a tent where we had refreshments and introduction to the notables of the place; but the crowd became so importunate that this business was cut short and H. P. B. and I had to mount on chairs to show ourselves. Then a short speech had to be made and only then were we put into some sort of conveyance – Jumpans I believe – and moved on in the procession. The streets were jammed with people from house to house and we could only move, at a small pace. Lime lights and Bengal coloured fires blazed about us at every step and it was really curious to watch the lighting up of H. P. B's massive head and shoulders with the different glares. As she preceeded me, I have capital chance to observe the artistic effects. A more truly popular ovation could not be imagined, for, all the elements were there, including the continuous roar of cheering that ran along with us, a river of sound, all the way to our destination. Of torches there was no end and Guntur was as light as by day. Two triumphal arches, spanned the principal streets. Arrived at the house, we had to receive and reply to two addresses in English and two in Telugu, the tone of exaggerated compliments in all of them making us feel like a pair of fools and putting me to a strain to find words to answer them with proper reserve. After this ordeal, came more introductions, prolonged conversation and initiation of one candidate who was obliged to leave

town, before morning." That was the sort of reception given to them about three quarters of a century and five years more. Not much of a change can be observed from a reception of today to the Chief Minister of a State and this was in the year 1882. Soon after a Theosophical Society was started in Guntur and for some time, meetings were held in the then Sanskrit High School and later a big building was put in a patch of land belonging to Vinjamuri family where the Koritepadu road bifurcates into two roads, one leading to Amaravati and the second, meeting the Ring Road and this Society is now in a very flourishing condition.

33. The fundamental principles of this cult are culled out from the philosophies of Sankarachari, Ramanuja and Madhwa and from Buddha's philosophy. This cult also does not recognise caste system and recommends interdining.

34. Even amongst Hinduism, there are very many minor distinctions between the Saivites, Lingayats, and the Vaishanavas. Amongst the Brahmans there are differences between Vaidikis and the Niyogis. Amongst the Vaidikis themselves there are differences between Velanadu, Telaganyam and Murikinadu people. There is another sect of people known as the Madhwas who have come from the Maharatta country during the Mahomedan period and these Madhwas have occupied high official posts in the Government along with the Niyogis. A separate movement was started in the later part of the 18th century called Paddhati Niyogam and is still continuing. During the first quater of the present century has come into existence, the non-Brahmin Movement in the Madras Presidency and this was later known as the Justice Party and for some time ruled the country. The Vysyas and the Arya Vysyas have for some

time asserted their rights, both religious and otherwise. They worshipped a separate Goddess Kanyaka Parameswari and raised big temples in every Taluk in the District. Many sectarian differences have arisen between the various sects amongst the Sudra class but their differences are more political than religious. The differences between the Kammas and the Reddis have come into prominence during this century. Sometimes the Kammas and sometimes the Reddis are coming into prominence according to the power they weild in the Government and this has nothing to do with the religion but only to political leanings. The Harijans who were treated as a depressed class before the freedom movement, are slowly coming up and in future may come up to the forefront and assert their sole right to rule the country, but even this is a political affair and has nothing to do with religion.

35. During this tercentenary period between 1600 & 1900 several minor deities have come into existence and have their temples constucted in the District at different places and the names of these deities are hereunder mentioned. Nayanapolayya, Gramaganga or Galiganga, Puttalamma, Yekkalamma, Chengalamma, Nandivirulu, Potaraju, Ankalamma, Naddankamma, Nalla Sanamma and several such others.

36. **Kale Mastan Darga**:- A mahomedan Dargah or Idgah popularly known as Kale Mastan Dargh:- One Mahomedan priest, by name Mohidden Padsah Saheb died in 1810. He was a very learned man and had some sage like qualities. He was a selfless worker and attracted several people, irrespective of caste, creed or religion. Malraju Venkata Gunda Rao, Zamindar of Narasaraopet, got a Dargah built on the

present grand trunk road leading to Chilakaluripet and endowed the same with 168 acres of land, then yielding annually about two hundred Rupees. The present yield is about four to five thousand rupees. A big utsavam is held every year at the Dargah where people of all faiths and castes gather in large numbers amounting to more than thirty thousand. Hindus offer their offerings (ముడుపులు) to the Dargah with almost the same if not more zeal than the Mohomedans. The festival is celebrated for three days and the Government grants one local holiday for the festival.

37. In later years and about the end of the nineteenth century there was another Mohomedan who was said to be an adept in yoga cult. He had a buffalo cart, a monkey and a cock. He used to reside in Golusula Bavi Sandu in Sangadigunta. One Kuppa Krishnambhottu and Ravi Bhavaji Naidu were said to his desciples. The mahomedan used to suddenly disappear for a short time and return back and when asked where he went he used to say that he went to Nanda Nagar or Benares. When this person grew old, his desciple Ravi Bavaji Naidu and his wife Rangamma used to give him food and it is said that Bhavaji Naidu was blessed with the birth of a son for services rendered to the saint, in his old age. After the death of the saint, a tomb was constructed near the Kale Mastan Dargah and a chair and cot used by the Saint are preserved at the tomb. Several people go to the tomb and offer their prayers and offerings and get in return some sandalwood paste to their homes to be worn by the other members of the family.

SOCIAL HISTORY

1. Dress and Appearance

People living in towns are of much lighter frame than people in the villages. Even in towns, the working class people are much sturdier and stronger than others. They can bear weighty articles and carry them to longer distances. They can endure better. The others though not so sturdy are quicker in doing things but they cannot endure long.

2. The dress worn by men in these parts is almost the same as in other parts of Southern India. The dress worn by a respectable man is very simple, decorous and is suited to the climate of the country. When it is carefully adjusted, it produces a graceful effect. The garments worn by men consist of a loose piece of white or coloured cotton cloth, wound close about the waist, falling below the knees with a second cloth of a finer material, thrown across the shoulder and, except the head, arms and feet, covering the entire body. The hair is usually cut or shaved, close to the scalp except a small lock on the rear of the head. The majority of the people leave the head uncovered unless the heat or the cold constrained the person to draw his upper garment over it. Others who move with high officials wear a turban, consisting of a strip of cotton cloth, narrow and long, wound the head or a block, and adjusted to the head. It can be unwound, washed and re-made, to suit the head. "The feet are protected from sharp stones by means of sandals or leather soles, with straps above the insteps and across the large toe, or encased in shoes, made with velvet "uppers" covered with gold and silver thread, open at the heel and turned up

at the toe, in true oriental style". These are what are known as ముచ్చెలు which is a Mahomedan introduction.

3. People who move in Society of Europeans wear a long loose gown which covers the upper part of the body and the arms.

4. The ornaments worn by a Hindu gentlemen are enfined to rings on the fingers, ear drops and a silver or a gold band around the arm.

5. The dress worn by a Karnam of the village and his gait are described by several poets of those days and a characteristic description of the same is quoted here.

తెలితలపాగ, వొక్క మొలతిత్తి భుజంబున చల్వపచ్చడం
బల చిటివేలిముద్దిక యెయ్యారము మీర పొగాకుమట్ట సొం
పలరెడు కావిదోవతి పదాబ్జయుగంబున ముచ్చెలొప్పగా
నలవిభుడంత గ్రామకరణం బటుకై చనుదెంచె వేడుకన్॥ పాంశవింశతి.

Of the above only two articles need a little explanation. The word మొలతిత్తి is a leather bag containing a stylo inserted in the waist belt. This is the same as చర్మపుటొరలోని కత్తిగంటం. written by another poet. This గంటం is an iron stylo used for writing on palmyra leaves. A ring on one of the fingers containing a seal is what is meant by చిటిముద్దిక. A cigar is an absolute necessity for the dignity of a Karnam. "Mutchelu" have been described above and they are an innovation into the country by the Mahomedans. The above is a correct description of a Karnam.

6. A village Munsif in those days and in the ceded Districts is known as a Reddi. A Reddi of the village used

to have a shawl with black borders, a big cloth half of which is wound round the waist and the rest of it round the head. He invariably had a stick in his hand. A Mahomedan Sirdar used to come to the village, riding on a horse with a shawl on his shoulders with a leather waist belt and a seal inside the belt and sit on a big pial under the Ravi tree in the village. That was the type of dress worn by the village officers in those days with slight changes.

7. "Women of the higher classes are characterised by forms, delicate and graceful, hair, fine and long, eyes, dark and languishing with skins, polished and soft. No country furnishes a style of female beauty superior to that which is found among the higher circles of the Hindu Society." Whatever attractiveness the lower classes may possess during the early years of life is effaced by their temperol (low) pursuits, rough usage and want of mental cultivation." So wrote a missionary, Mr. Ward, Century and half ago.

8. A caste mark is indicative of their religion and is invariably worn on the forehead of the males. A perpendicular mark, indicative of Vaishnavism or a round mark with horizontal lines, indicative of Saivism were observable on the forehead of every male of a higher class.

9. The dress worn by women is always very graceful. A Saree, a long piece of cotton, muslin or silk wrapped round the middle and falling in simple and elegant folds below the knees. One end is gathered in a bunch in front, while the other crosses the breast and is thrown over the shoulders. To this garment is added a jacket with half sleeves which closely fits the form and covers and conceals the bust. These women wear invariably a red mark with mixture of Kasturi on their forehead unless they are widows.

10. The women decorate themselves with ornaments. They used to wear bracelets on their wrists, either made up of gold, silver, shell or glass. Pendents of gold or silver are suspended from the ear, and hooks through nose. Bands of silver encircle the ankles. On two or more of the toes are silver rings (మట్టెలు) some of which emit a tinkling noise when the woman walks. Around the neck are necklaces chains of gold with gems or pearls.

11. It is usual for women to wash their faces with saffron, at least, once a day. The use of saffron has a medicinal effect and is supposed to prevent wrinkles on the face and also of the growth of any hair. It is of great antiseptic value.

12. The dwelling houses of the middle class are built with mud hardened by the solar heat or unburnt brick about thirty to twenty six square. The houses are mostly one storey in height and are covered with tiles, placed upon rafters of bamboos or palmyra trees, split to the necessary size. Along the entire front of the building is a verandah four feet wide sheltered by the protecting roof. Going into the house, we find the centre of house is an open court yard unprotected from sun and rain by any roof. On all sides of this court yard are again verandas and on two sides of the passage into the house are a number of rooms enough to accommodate the joint family with windows opening into the compound. The western portion of the house is always kept as the dining hall and to the south of the dining hall is the kitchen. Attached to the dining hall or a portion of the dining hall is intended for the family idol which is daily worshipped and naivedyam offered. It is only after this, that the people in the house dine together, males, first in

one batch and then the women in another batch. The other rooms in the house are used as lumber rooms or bed rooms, one of the bigger rooms is retained as a drawing room where the members of the family draw together and spend their leisure hours. This is the type of a usual house in those days with a court yard called the దొంతులు which is useful for purposes of ventilating the house with fresh air and bright light.

13. The verandas in front of the house are very useful as a common meeting place of friends and relations. The reddi of the village has big platforms called పంచలిక్కిలు and on those platforms ryots and the villagers meet together and discuss various matters relating to the village. The furniture in the house is very simple. Cloths and books are kept in boxes. Every house had wooden bedsteads. The biggest is ఛాపురం. Every ryot's house contains a mortar and a heavy pounder. Fireplaces are maintained in every house (దాలిగుంట).

14. The beams supporting the roof of the house are invariably decorated with carvings of flowers such as lotus and have borders right through. The sides of the door frame are smeared with lines of Kumkum and Pasupu which are considered as auspicious marks. This mamul is invariably observed by every householder.

15. In the front of the house, particularly, and in all the houses, the ground or the floor is cleaned every day, once in the morning and again, in the evening and water mixed with cow dung is sprinkled all over and beautiful designs with rice powder or corn flour are drawn. Such designs, on a large scale are drawn in front of every house during the

Sankranti festival. These designs are intended to indicate the meaning and significance of the festival. The entry of the sun into the Makara Rasi is drawn in the diagram. The diagram consists of 12 spaces indicating the 12 rasis from Mesha. This design is so prepared to indicate a Jataka chakram as described in an astrological book. The lines in each space (గడి) are made to appear like the rays of a sun. It indicates the entry of the sun into a particular space. The image of sun also is drawn in the design. Some call this design Gummadi fruit (గుమ్మడిపండు). The shape of sun is like this fruit and one kind of this fruit is also known as "Surya Gummadi." The Sun and his chariot are drawn in this design. The entry of the Sun in his chariot is also described in the Vedas and these Sankranti Muggulu (సంక్రాంతిముగ్గులు) are intended to indicate to these in a diagram. In Veda it is described as హిరణ్యయేన సవితారథేన దేవోయాతి భువనావిపశ్యన్.

16. In front of the house there is always a pendal with palmyra leaves in summer to prevent Sun's heat and cool the verandas.

17. In this district as in other places of this country, the marriages of girls are prepuberty marriages. This was so, in almost all the castes. But post puberty marriages, in the fourth caste have become allowable. But we do not hear of love marriages or marriages at first sight. Marriages are generally arranged by parents and brides or bridgrooms are sought for, in known families. Traditions of the family was the first criterion. Wealth, education, colour or form are secondary considerations. Dowry for the bridegroom or dowry for the bride is not insisted but voluntary.

Abnormal demand of dowries either way are exceptional. Sulkam demanded by the father of the girl was only when the bridegroom was either very old or when the marriage was the second or the third and it also depends on the greediness of the father of the bride. Such marriages are treated with contempt and hated in society circles.

18. Widow marriages are not permissible but due to criticism of European Missionaries and the reform ideas of the western educated Hindus, this has now become permissible in society and the British Government has passed legislation, legalising such marriages, to preserve rights of property, previously acquired.

19. Practice of Sati was not common but one instance is reported of Rani Atchamma Garu when her husband Vasireddy Jagayya Garu was murdered. As a result of this incident, the village is named Atchammapet in memory of her name. This practice was completely put an end to in 1829 by passing legilsation.

20. The early English settlers in these parts adopted some of the Indian customs such as wearing of banians when, at home, the method of eating food, chewing of pan and beetle and smoking of Hookah. They liked processions and fire works and salutes expressed in the Indian form. They adjusted their lives to the climatic and social conditions of the country. They also adopted various Hindu superstitous beliefs.

21. In 1720, La Farelle wrote about the use of beetle and pan and said that this habit was introduced to them by the Portuguese ladies and the taste of it, became necessary in every polite life.

Tobacco and Hookah Smoking

22. Tobacco was first said to have been introduced into England by Sir Walter Raleigh during the time of Queen Elizabeth and pipes were very freely used by the English settlers in the composite Masulipatam District. Even by that time smoking had been commonly resorted to by the Hindus and we find references to it in poetry and a poem has already been referred to.

23. Hookah smoking was common with Mahomedans in the 17th century and it was spreading in the country in the 18th century. This was brought into India by the Persians.

Hindu Bathing

24. The hygenic importance of the ritual of the daily bath has been continuously stressed through the ages in India and extends to Vedic times. The bath is ordained to a brahmin as one of the six karmas to be performed every day in the morning.

స్నానం సంధ్యా జపహోమ స్వాధ్యాయః పితృతర్పణం
ఆతిథ్యం వైశ్వదేవంచ షట్కర్మాణి దినే దినే ॥.

To have a bath in this country implies a washing of skins as well as sins. It is an act of purification within and without. Not only obligatory as a prerequisite to health and cleanliness, it becomes a part of religion. Without bath, there can be no worship and no food and that is the traditional custom. A European Missionary Mr. Spear wrote thus: "The Hindu love of washing was one of the things which most struck and observed in the 18th century and we know

30. Williamson also mentions "fly whisks" or "chowrys" made of wild ox tail hair, peacock feathers or khus khus grass roots.

Occupations in Guntur District.

31. A Missionary writer F. De. W. Ward writes thus:

"In many Departments of art, India knows, no superior, the world over and yet the machinery employed is of the most simple and primitive kind; such indeed is no European artisan would use in forming the rudest structure or the coarsest fabric."

32. Agriculture stands foremost and it has already been dealt with. The chief agricultural implements are Nagali (Plough), Gorru, Guntaka, Papatam, Zaddigam, Dindu, Nalla Manu, Pullamanu, Dante, Goddali, Gaddapara, Salagapara, Dokudupara and Kodavali.

33. Pottery is no doubt rude but it is abundant. Some idols and many cooking vessels are made from clay.

34. The carpenter's tools are few, such as the plane, the chisel, the wimble, a hammer, and hatchet. He carrlies all these, in a small basket and goes round the village or town. The work, he does may not have high finish but will bear a comparison with the like production in any other country, foreign or inland. So also the blacksmith and goldsmith go to the house where he is called with his implements and does the work, asked of him and that, perfectly well.

35. In the villages, there are blacksmiths, washermen, cobblers, the barbers and they are given lands hereditarily to live in the village and prepare the goods necessary for the

villagers. Blacksmith makes ploughs and other agricultural implements. These are a part and parcel of the village community, and the villagers always take care of them.

36. There are doctors to cure diseases not only by Ayurvedic medicines but by charms and mantrams. There are astrologers to fix Lagnams and prepare charts of life. There are sellers of flowers in every village and town. There are bankers in every village and town to lend money to the villagers or others in need of money at high rates of interest, sometimes going up as forty percent. The Gujeratis and Marwadis were found in this district as early ago as 18th century.

37. The same missionary De F. Ward writes of the work of Hindu artisans as thus : "The native Hindus excel as copyists." Their painters will give the most faithful representation of any object that is set before them, these craftsmen will build a carriage or construct a piece of furniture, the facsimile of any given model and their tailors never fail in making a garment precisely according to the pattern. They excel in this species of accurate imitation rather than in any new device of an unattempted contrivance."

38. Most of the temple structures in this country were constructed within five or six centuries and the work done by them is extremely good and bears comparison with the temples of old in other places.

Amusements

39. In our country, in every village and town there are temples where the deities are worshipped by the townsmen and villagers. It is not possible to find a village with-

the English first adopted the Indian method of ablution that of throwing pots of water over the body instead of stepping into a bath."

The Punkah.

25. Another social institution that was introduced into our country by about the end of the 18th century was "Punkah". Col. Yule gives quotations to show that this device was known to the Arabs. It was invented by Caliph Mansus in A. D. 753–774. It was known as "Miswahatal Kaish." (linen fan). Punka or swininging fan is suspended from the ceiling and worked by a cord on a pulley. He also quotes from Bernier who speaks of good cellers with great flaps to stir the air," in Delhi. Bernier suggests no mechnical contrivance but meant only the large fans which were held over a noble by a "slave". There is no sign of the use of these in any Moghul palaces, nor any reference to it in Mughal India. The orthodox Moghul fan consisted of large flap which servants hold over a big grandee as he sat to ease amidst his cushions. At first, the Europeans used the ordinary Moghul Fan. Captain Freyer says that at Masulipatam, the air was fanned with peacock feathers by servants, who also held an umbrella over them. At Surat, fans of peacock feathers, 4 or 5 feet long, were used to fan the Factors. These large fans together with small fly switches were used till the 18th century. The first reference to the punkah was made in Calcutta in 1785. Hickey records the opinion of Lord Macartney, who visited from Madras, that the use of punkas or hanging fans, suspended by ropes from the ceiling, to cool them while eating their meals, was very luxurious. From this, it can be seen that this was not in use by then.

26. De Grandpro thus described the Calcutta punka in 1790, "In many houses, there was a large fan from the ceiling over the entire table of a square room and balanced on an axle, fitted to the upper part of it. A servant standing at one end of it, puts in motion by means of a cord, which is fastened to it in the shape or manner, as he would ring a bell. The early punkah consisted of a large frame of wood covered with cloth or painted paper. It was not till later that it was discovered that the decorative fringe of cloth attached to the frame, produced on account of its pliability, a better draft than the rigid frame. During the 19th century, the frame grew smaller while the fringe grew larger until the final form of a large cloth, hanging from a horizontal wooden bar was reached. This evolution was described by Mr. Dewar in his bygone India".

27. In 1904, a Hindu resident of Guntur, Ragi Virayya produced a contrivance whereby this punkah could be permanently drawn without the aid of a servant pulling it and the contrivance, so invented, was exhibited for a few days for public inspection but the officers did not encourage the same and the inventor could not popularise it and it was given up.

28. Subsequently came into use what were known as Auto fans with kerosin oil and were used by some rich people in Guntur. But even they were not popular as they emitted a peculiar smell.

29. In addition to all these, hand fans made of palm leaves with part of the stalk for a handle are most popular fans in use from the ancient times and are continued to be used in every family rich or poor, even today. They are the cheapest.

Then may come the making of a "magic square" of figures, in so many columns, each column and each cross line, to figure up the same. Then with the next man, a dispute on any one proposition, in either of the six schools of Hindu Philosophy, the argument and demonstration to proceed by stages as he comes round to that person. Then the next neighbour may give him a gigantic sum in multiplication or division or some other part of arithmetic say, a sum in which, multiplier and multiplicant shall each be of a dozen figures. And so on, to a most bewildering extent until one just sits amazed and wondering if the human brain is capable of such multiple activity. On the occasion, in question, H. P. Blavatsky dictated to our Pandit, the celebrated Russian Poem on the Volga, and I, several sentences in Spanish, which I learned when I was a boy but he rendered them."

42. This is a marvel of mental training. In the above quotation, the name of the Pandit is not mentioned but I understand he is, Madabhushi Venkatachari Garu.

43. The word "Avadhanam" comes from the root "Dhang" with "Ava" preceeding it. It means "to keep it in memory" or not to forget it. Persons who have studied or who have kept in memory are called "Avadhanlu". This is the original use of the word. When poets have acquired this training, this word is used in the compound "Ashtavadhanam or Satavadhnam." There is also another branch of it called "Sataghantavadhanam" which is an Avadhanam where the performer writes on Palmyra leaves with hundred Ghantams or iron styles. There is another kind known as Satalekinyavadhana Padya Rachana (శతలేఖిన్యవధాన పద్యరచన, శతఘంటావధానం).

44. *Card play* is another amusement. Hours are wasted at this amusement by young as well as old people with the common but yet sad results of property, character and peace sacrificed at the ensnaring game.

45. *Pulijudam* is nother game of amusement which is played by poorer classes of people.

"మంగిట పులిజూదము గీయుంజిన
రచ్చబండలు గొప్ప పహరిగోడ" etc

Some of games for young girls are

బొమ్మలపెండ్లిండ్లు బువ్వపుబంతులు
పుణికిళ్లు నిట్టికర్ర బొమ్మరిండ్లు, etc

46. *Dancing* is another sad amusement. This is restricted to the females of a class known as the Dancing Girls' Class. About this, I do not wish to express an opinion. But I would like to draw the attention of the readers to the opinion of a missionary Gentleman whose name De. F. Ward has already been mentioned in the above pages.

"The movements of the hindu dancing Girl whether before the idol or in the presence of the nobility and wealthy are wholly free, from those vehement pirovettes, extravagant contortions of limb, dizzy gyratious and pedal dexterity which made the name of Fanny Elloler, Europe and America famed. The nautch girl advances gracefully before her audiences, her arms moving in unison with her tiny naked feet with little variety but much grace and with an expressiveness of motion both understood by and gratifying to those who sympathise with the actress in

out a Siva or Vishnu Temple. Even in towns, where a number of persons join together and construct a number of buildings and call it by a name and make it a part of the town, then new Siva or Vishnu Temples are constructed by the new inhabitants. Where the population is largely Mahomedan, a Mosque springs up. Where there are number of Christians, a church is constructed. Where there are brahmins, a Siva or Vishnu temple springs up. When there are a number of Vysyas, Kanyaka Parameswari temple rises up. Where there are a large number of Sudras, a Puttalamma, a Ghantalamma, a Maremma, a Gangamma, a Nekkulamma, a Manemma or a temple for Dharmaraja or in a place like Palnaud, a temple for Palnati Virulu springs up. Subscriptions are collected and temples constructed, idols installed and some lands are endowed for the performance of Nitya Naivedya Deeparadhana and other festivals. There are in our country large number of people who dedicate large properties for the festivals in the temples. Thus, in every town or village these festivals are observed and are performed for two or more days and the day on which the chariot procession occurs, it is celebrated in a grand way, a large number of people from the surrounding villages gather together, several amusements are held and these people amounting to thousands spend their time in worship and mostly in amusements. During these days Harikatha performances are held, Puranams are read out by learned men, singing and Bhajana Parties are held. Dancing is a common feature. Kuchipudi Bhagavatam performances and Bharata Natyam are held and people entertained. The other amusements are గోలగాడం (go-a-round) and lotteries, Veedhinatakamulu and Yaksha Ganamulu and some others.

40. Another kind of amusement is *Ashtavadhanam* or *Satavadhanam* and literary men take part in it. Hereunder is a description of Ashtavadhanam performance by Colonel Olcott of the Theosophical Society about a century back when he visited Guntur in 1882.

41. "There exist in India many men, who have by a course of training during many years cultivated the memory to a degree incredible to those who have not witnessed these feats personally. Some can keep up, fifty and even more separate mental processes simultaneously, in comparison with which phenomena, the most marvellous stories about our western chess players, seem common place. The proceeding is as follows. As many as are to take part in the test seat themselves nearby and the pandit begins with the first on the right. Let us say with a game of chess. He names the first move, looks a minute at the Board and moves on to the next man with whom perhaps, he plays some other game. Here again, he names his play and passes to the third man, for whom he may be asked to compose an original poem in Sanskrit on a given subject, the initial or the terminal letter of each line, to be selected by the other person. He ponders deeply and then dictates a line fulfilling the conditions. From the next man, he is to take word by word, and the words, out of the order, at the choice of the dictator, a verse in any language, whatsoever, known or unknown to the Pandit, he, receiving one word, at a time, repeating it until sound becomes familiar to his ear and laying it away in his memory, until the setting is finished, he must repeat the whole verse with each word, restored to its proper sequence. The next man perhaps, taps on a bell as many times as he chooses and the pandit is to recollect the whole and name the total when he makes the last round of the circle

moral sentiments though suggestive of sorrow and disgust to one of high and pure emotions." Now this class of people is banned in our country. "These dances, generally speaking are much more decent than those encouraged in the theatres of Europe which young and innocent are permitted to behold and applaud without a blush."

47. *Singing, picture drawing and dramas* come under Lalita Kalalu about which I have written a separate part and therefore I do not propose to write here.

48. *The gymnastic performances and jugglery* are some other attractions. They perform these acrobatic feats in open streets and in private compounds. The performers are mostly of Dommara Caste and they can arrange their performances in a moment and without any effort or preparation before hand. I would here mention one or two of their, more attractive feats.

"A woman takes a bamboo, twenty feet high, places it upright on a flat stone and then without any support climbs to the top with surprising activity. Having done this, she stands upon one leg, on the point of the bamboo balancing it, all the while. Around her waist, she has a girdle to which is fastened an iron socket ; springing from her upright position, on the bamboo, she throws herelf horizontally forward, with such exact precision that the top of the pole enters the socket of the iron zone and, in this position, she spins herself with a velocity that makes you giddy to look at, the bamboo appearing all the while, as if it were supported by some supernatural agency. She turns her leg backwards till the heels touch her shoulders and grasping the ankles, in her hands, continues her rotation, so rapidly, as to appear like

a revolving ball. Then sliding down the pole, she balances it on her chin, then upon her nose and finally projects it to a distance from her without the application of her hands".

49. *Tricks of jugglery* are seen even to day in the bazaars. A man covers himself up with a cloth and when the cloth is removed, we find a small mango tree with mangoes. Sometimes a man is closed in a basket and the magician pricks the basket on all sides with a long knife and when the knife is drawn out we see the knife,wet with blood. But when we open the basket, the man is not to be found at all. When called, he comes from a neighbouring house or steps down from a tree.

50. With such amusements, people spend their time.

Cattle Shows.

51. It is difficult to say if cattle shows can be classed under amusments proper. However, I note hereunder, a short note of its history.

52. The great extent of land under pasture in this district is favourable to the breeding of cattle in this as well as in the neighbouring district of Nellore. The cattle are very powerful animals for heavy draught but as compared to the Mysore bullocks are slow and they deteriorate when taken to other districts and countries where the grass is not so suitable.

53. With the view to encourage the breeding of good stock, an annual cattle show was established by Government, held every year in January, often at Addanki, and sometimes, in Ongole or Nellore. The Addanki cattle show was established in 1859 and the success of these shows, every

year, was due to the efforts of the successive Collectors, Messrs Elton and Dykes. On some occassions, the Governors of the Province opened those shows. To encourage these shows, prizes also were awarded to an extent of Rs. 665/- in the first year which amount was later raised by regular stages to an amount of Rs. 2,000/-.

54. In 1870, the cattle show was held in Ongole, instead of Addanki and it was believed by the Committee that the show of cows and heifers was superior to any previous collection. The cattle exhibited in that year amounted to 300 in number.

55. The breeding country extended from the channels Palar and Musi, in Nellore, to the river Ogeru, in Guntur District and as a result of these exhibitions, much improvement was effected in the breeding of cattle and enquiries of the Nellore and Ongole breed of bulls were being received from distant places in India. In 1874 two huge animals from Vinukonda Taluq held their own with the cattle of the Nellore District and brought back several prizes. These oxen took up a slope, with apparent ease; a cart laden with a ton weight of sand bags. These shows were continued for a long time till the formation of the Guntur District in 1904 and after that, only occassionally.

56. An attempt to hold exhibition of horses and ponies also was attempted but it was given up. But this had its own effect in rearing good horses and ponies but the result was not found very encouraging.

Miscellaneous items

A few other items in this part of the country would be noted down below before this part is closed.

Casaurina Plantation

58. There were considerable expanses of soapnut jungles along the coast of Bapatla Taluq. But the English collectors introduced Casaurina plantations but those were destroyed by the cyclone in 1874 and each tree was sold at 2 annas. The merchants who purchased them, sold at Madras, at half a rupee and obtained large profit. This induced several people to start Casaurina plantation on the sea coast and those people are making good profit out of the same.

Palmyra tree

59. The palmyra is not new to India but has been referred to even in the Epics several thousands of years ago but it was replanted in these parts at the suggestion of one Dr. Hayne in 1790.

Chiruveru or Cheyroot.

60. Another plant which deserves mention, in these sandy plains is Chiruveru or Cheyroot. This plant is also cultivated but that which grows, spontaneously, is the best. The bark of the plant is used to produce the red and the orange dyes. This dwarf plant has therefore a special trade value in dyeing cloths. The dwarf plants are also found on the Kondavidu hills. In Kondavidu, a number of custard apple plants are available and the shrub grows plentifully and the fruit is sold.

Tamarind groves

61. Formerly several tamarind groves were grown in villages but now the people are not growing them but still we

find them in almost all villages and they are also grown on the road margins.

Mango and Orange Groves

62. Mango gardens are grown in large numbers and so also Orange-groves. But the drought in 1832–33 destroyed them all. They are also now grown in some parts of this Country. But for the best kind of mangoes, we have to go to the Krishna District. Pedavadlapudi in Guntur Taluq became a famous centre for Oranges for a long time but now after 1925 cyclone, it was given up. Now it is gratifying to learn that it is again started.

Banian and the Ravi Tree

63. The Banian and the Ravi trees are planted along the road ways to give shade to travellers. They are very good as shade giving trees but this practice would appear to have been give up by the local authorities who have introduced the mango and tamarind trees in their place for a utilitarian purpose. Even now the existence of ravi and baniyan trees can be observed on the road between Sangam Jagarlamudi and Tenali. It has been said of some places in Moscow in Russia that a Squirrel could travel the whole length of the road without getting down the road. The truth of such a statement could be verified on this road.

Cocoanut Trees

64. In Repalle Taluq there is a road of two miles where Cocoanut trees are grown on either side of the road at intervals of fifteen feet. Though this is not of much use to the travellers, it has a spectacular effect and is pleasing to the eye.

The Cashew Nut Trees

65. There are a number of cashew nut trees grown on the coast between Bapatla and China Ganjam. The name cashewnut has a peculiar origin and it is worthwhile mentioning it here. It is said that when the Portuguese first entered into Malabar, they found these nuts being sold, in the Bazaar and they asked the woman selling them, what they were and the woman, not understanding the question, replied "కాసు కొట్టు" which means eight per "Casu" (Casu being the lowest coin in the state). The purchaser then paid a rupee coin and asked her to give him cashew nuts and ate some of them. Finding that the nuts tasted very good, he purchased some sufficient quantity to send the same to his country for purposes of trade and named them "Cashew-nuts". As the article looked like nuts, they came to be called Cashew nuts. Whether the origin is correct or not they are now called Cashew nuts and the trees are grown on the sandy soil near the sea coast and at Vetapalem there is a flourishing trade not only, in the Guntur District but also at other places in the country.

Margosa Tree

66. Margosa tree grows in several places in this district and these trees grow by themselves. This is a very useful tree and every part of it is used by the persons residing nearby. It is considered to be useful for medicinal purposes. The leaves are used to cure several kinds of boils and it is mostly used during periods of epidemics.

Tumma Trees

67. Tumma trees grow in waste or swampy lands and are useful as firewood. The Tumma fruit is used as an ornament to the legs by the poor people for their children and call them తుమ్మకాయ బిళ్లలు. From these trees తుమ్మబొంద is gathered and it is sold in the bazaar as a gum or paste.

Prickly Pear

68. The growth of prickly pear in this district has been a stupendous obstacle for the growth of any other vegetation. It grows very early and extends to enormous size and is also very difficult to clear it away. When grown to a large extent, it becomes impenetrable and is an obstruction to passage of persons and traffic because of its thorns; it is a shelter for various venemous reptiles and also thieves and robbers. During the first two decades of this century, it spread on either side of the road leading from Guntur Railway Station into the Bazaar and people coming into the town after nightfall used to be atacked by thieves rushing upon them and robbing them of their belonging unless protected by sufficient numbers of persons. This prickly pear was got rid of during the third decade by the introduction of some pest which destroyed it and it is now got rid of completely.

69. Coffea and Tea as drinks have come into this district during the first decade of this century and have now become inevitable for the population in the country. Of the above two, Coffea seems to be more popular with the local peoples while tea appears to be popular with the mahomedans and others.

Hotels

70. The institution of hotels in the country has been in existence for over a period of five centuries and are referred to in the Telugu literature and they appear to have got illrepute also. The author of Kridabhi Ramamu writes thus: "పట్టణంబున నిత్యంబు పగలు రేలు పూటకూటింట వర్తింప పుష్పశరుడు". It is also written by the same author that "Ahara Vihara-mulu" could be obtained from a hotel. It is also said that పాసినవంటకాలు (cold and spoiled preparation) are clubbed with hot preparations (తాజావాటిలో కలిపి). Dirty smelling ghee (వాసన నెయ్యి) and watery butter milk (మజ్జిగలో నీళ్ళుకూ పగాపోసి) were supplied. In Amuktamalyada we find పూట కూళ్లది పుణ్యమునకు రెండు. Only half meals are given in the hotels (అక్కవాడల నరకూళ్లు మెక్కి). By "Akkavadalu" is meant places kept by female cooks. I think the word మంటలక్క has come from the word అక్కవాడలు. Our literature speaks of తలంటి ఆంగళ్లు, places where people bathe with oil etc. There are references to having saloons in our literature.

71. No doubt ,poets have made references to hotels but these must have been only in existence in capital and other important towns but not, in far off villages. The writer had an occassion to go to Vuyyur in Gudivada Taluq in 1910 and had to stay at Kankipadu, another village, on the way, for the night. On enquiry, he was told that there were no hotels, then, in the village. He therefore slept for the night, in veranda of a chattram. At about past midnight a person was bawling out requesting strangers sleeping in the choultry to get up and come for meals to the Curnam's house. The writer woke up by the noise of the call and asked the

person if there was any marriage in the Caranam's house and he said that it was usual to invite strangers everyday to the Caranam's house and give them meals if they were brahmins or to send them to the Munsif's house if they were non-brahmins. There upon the writer went to the Curnam's house and had a good meal at 1 A. M. in the morning. It was then learnt from the Curnam that it was a mamul in the village, to provide strangers with meals in his house twice in the day at 2 P.M. and 1 A.M. On further questioning it was learnt that the Carnam gets the supply of material for the purpose from articles supplied by the ryots of the village.

Marriage Presents

72. In Manucharitra Canto V we find that friends and relatives made presents to the bride and bridegroom during marriages. Daughters are said to be presented with ornaments in gold and silver, silk and costly cloths, cooking vessels and cots and beds by their fathers. Even maid servants also are sent along with daughters to the father-in-law's house. Such a mamul was known to the author in the beginning of this century. A daughter-in-law in the Vallabhajosyula family brought a maid servant form her native place Chicacole.

Poets and Society.

73. Poets during this period have referred to the chief characteristics of some people in Society in their poems, and some such instances will the referred to hereunder.

74. One Venkatadwari wrote in the 17th Century about the Srotriya Brahmins round about the Krishna river that they performed Yagnams and led pure religious lives.

75. The same poet described the English people as devoid of kindness and that they treated Brahmins as mere grass. The Europeans have several faults and are very unclean.

హూణాః కరుణహీనాః తృణవద్బ్రాహ్మణ గణంనగణయంతి.
తేషాం దోషాం పారేవాచాం యేనాచరంతి శౌచమపి.

But at another place, he wrote of them in good words. They did not run after others property. They did not speak lies. They prepare very good articles and sell them and they! punish the guilty people.

In the 18th century another poet Aditham Sura Kav wrote about the French. He described them as eaters of raw meat and drank toddy.

"పచ్చిమాంసము కల్లు భక్షించి మత్తెక్కి రాణించి తిరుగు పరాసులైన"

Vemana gives some description of dress worn by the people of the country in his times.

"పాగపచ్చడంబు పైకిరూపంబును పోసులుంగరములు బొజ్జకడుపు
కలిగినట్టి వాని కందురు చుట్టాలు?

There were no iron safes then but people hid their illgotten treasure underneath the earth.

ఆశచేత ధనమునార్జింపగనేల మట్టికింద బెట్టి మరువనేల

People are used to have meals with vegetable curries. He wrote meals without curry as fit only for dogs.

కూరలేని తిండి కుక్కతిండి

He described some of the popular inauspicious things such as coming across a Cobra, a nambi brahmin and a చెవులపిల్లి

"నాగు బాముగన్న నంబి బ్రాహ్మణుని గన్న
చెవుల బిల్లిగన్న చేటువచ్చు"

To come across an eagle (గరుడపక్షి) was very auspicious

గరుడుని గనుగొన్న గలుగును భోగికల్

Glass articles were available during his time.

గాజుకుప్పెలా వెలుగుచు దీపంబు

Glass was obtainable even during Srinadha's times.

"గాజుకుప్పెల గస్తూరికా జలంబు"

(Bhimeswara Puranam)

One Poet Guvvala Chenna writes that country made గొంగళి was superceded by a shwal from Britain.

Another poet divided the country into a number of Nadus.

వెలనాడు వేంగినాడును, పులుగుల నాడ్నాకనాడు పొత్తపినాడున్
కల ముతికినాడు రేనా, డలయక కనుగొంటి నచట యబలలగంటిన్

Amongst people of lower classes, earthen vessels were used for cooking purposes.

The head dress కుల్లా is superseded by టోపి by the 19th century "ముఖ ఘర్మములటోపి".

People in the country were writing with a ఘంటము (iron) on Cadjan leaves for several centuries. By the time of Srinadha people became accustomed to write on paper with pens and మసి "దస్తాలున్ మసిబుట్టలున్ కలములున్".

(Srinadha).

Time was calculated by means of mesuring shadows of men and also by means of "Ghadiyarams" (measuring times

by Ghadiyas). The Ghadiyarams are not the present day clocks.

Games played by the people were too many to be mentioned here and for a list of those, readers are referred to Hamsa Vimsati III Canto. Most of the games are not now recognisable even.

Even a century back Sanskrit was taught to students in schools in the villages and books like Megha Sandesamu, Kuvalayanandam, Prabodha Chandrodayam, Raghuvamsam, Kumara Sambhavam and Kaumudi and also some Dramas were taught.

Pial Schools in villages were held under the tamarind trees in villages. The way in which young boys were forcibly taken to the school were subjects for poets to discribe in their books, and I close this book with a verse from one Ayyalarju Narayana Kavi in his Hamsa Vimsati Canto III.

పన్నుఁ బారలొవమాలు దిద్దుకొ మ్మనిచొ కడుపునొప్పనుచు నేడ్చి
దండంబిడను గనలంతయు పెట్టరమ్మన్న అంగుళీవ్రణ మురియవనుచు జాలిగి
ష్యులచే గాలు నీతులు బట్టించి తెచ్చి పద్యము నెప్పి దెమలకుండి
పలక్రాయనటంచు బడిపెత్తుకొనిపోవ బలుపఁబులేదని పలుకకుండి.

అలుకచేసుండ బుగ్గలు నులిచి తిట్టి
లొడలు వడిపెట్టి కోదండ మదరగట్టి
రెట్ట లెగ పెట్టి బట్టించి రేపుమాపు
గొట్టు పెట్టుగ నన్నల కోలదెగనం॥

Names of Collectors of Guntur

Year		Year	
1791	Nathaniel Webb	1828	J. C. Whish
1794	G. A. Ram	,, 31	A. F. Bruce
1800	William Gordon	,, 32	W. Mason
,, 00	Peter Cherry	,, 33	C. Dumergue
,, 00	A. G. Black	,, 33	J. Blackburn
,, 00	A. Scott	,, 33	A. S. Matheson
1802	W. Mackwaring	,, 54	W. Lavie
,, 03	M. C. Hodson	,, 34	Lewin
,, 05	Daniel Crawford	,, 35	A. S. Matheson
,, 05	M. G. Hodson	,, 35	W. A. Neave
,, 05	G. Smith	,, 35	P. Grant
,, 07	Thomas Jarret	,, 36	A. S. Matheson
,, 09	F. W. Robertson	,, 36	A. F. Bruce
,, 10	Thomas Jarret	,, 36	J. H. Bell
,, 10	F. W. Robertson	,, 36	G. A. Harris
,, 11	T. A. Oakes	,, 36	E. B. Glass
,, 14	G. W. Saunders	,, 37	G. A. Harris
,, 14	T. A. Oakes	,, 37	T. Goldingham
,, 16	St. John Thakeray	,, 42	A. Hatheway
,, 16	J. A. Oakes	,, 42	A. S. Matheson
,, 21	Joesph	,, 42	H. Stokes
,, 21	J. C. Whish	,, 42	A. Hatheway
,, 25	Joseph	,, 42	H. Stokes
,, 25	J. C. Whish	,, 44	H. Newill
,, 27	W. E. Underwood	,, 44	W. E. Lockhart
,, 27	J. C. Whish	,, 45	D. While
,, 27	John Orr	1845	H. Newill

Year		Year	
1846	H. Stokes	1855	T. R. Gordon
,, 49	A. G. Tweedle	,, 55	H. Newill
,, 49	H. Newill	,, 57	R. R. Cotton
,, 50	H. Stokes	,, 57	H. Wood
,, 50	H. Newill	,, 58	C. G. Master
,, 50	H. Stokes	,, 58	H. Wood
,, 51	A. Purvis	,, 59	C. G. Master
,, 52	H. Stokes	,, 59	J. W. B. Dykes
,, 53	A. Purvis	,, 59	C.G. Master
1854	H. Wood		

District Judges who presided over the Civil and Sessions Courts, Guntur

1802	Thomas Townsend	1836	Archibold Matheson
,, 06	John Byng	,, 37	Edward Glaso
,, 15	George Travers	,, 37	Edward Newberry
,, 16	Aurthur Gregory	,, 39	William Jellicoe
,, 20–28	No Judge	,, 40	George Beauchamp
,, 28	Francis Robson	,, 40	Edmund Story
,, 31	No Judge	,, 42	Henry wood
,, 32	Anthony Angelo	,, 43	John Horsley
,, 33	Thomas Pendegast	,, 49	Patrick Irvine
,, 34	George Bird	,, 50	James Hamilton Bell
,, 34	William Lavie	,, 51	John Rhode
,, 35	Anthony Angelo	,, 54	Patrick Irvine
,, 36	Charles Oakes	,, 56	Rowle Chatfield
,, 36	Henry Phillips	,, 57	Thomas Onslow

1905–6	R. S. Rice	
,, 06	C. C. Kuppuswami Iyer	
,, 06	J. T. Gillespie	
,, 06	C. G. Kuppuswami Iyer	
,, 06	J. G. Burn	
,, 06–7	T. M. Rangachari	
,, 07	Y. Janikaramaiah Sastri	
,, 07	J. G. Burn	
,, 07–8	S. Gopalachari	
,, 08	Y. Janikaramaiah Sastri	
,, 08–10	T. T. Rangachari	
,, 09	E. H. Wallace (Additional)	
,, 10–12	M. M. Bungera	
,, 12–14	J. C. Fernandez	
,, 14	A. A. Jenkins	
,, 14–16	J. C. Fernandez	
,, 16	C. K. Srinivasa Rao	
,, 16	A. Sambamurthy	
,, 16–18	C. K. Srinivasa Rao.	
,, 18	K. Krishnamachari	
,, 18–19	C. K. Srinivasa Rao	
,, 19	K. Krishnamachari	
,, 19	V. R. Kuppuswami Aiyar	
,, 19–21	F. A. Coleridge	
,, 21–23	K. S. Menon	
,, 21–23	T. V. Narayana Nayar	(Additional)
,, 23	C. V. Viswanadha Sastri	
,, 23–24	A. J. Curgenven	
,, 24–27	E. P. Walsh	
,, 26	C. Ranganayakulu Naidu	(Additional)
,, 26	S. Raghava Iyengar	,,
,, 27	C. G. Mackay	
,, 27–28	E. P. Walsh	
,, 28	J. I. Smith	
,, 28–29	E. P. Walsh	
,, 29	F. G. Butler	
,, 29	E. P. Walsh	
,, 29–30	V. Panduranga Rao	
,, 30	M. Narasinga Rao	
,, 30–31	V. Pandu Ranga Rao	

,, 31	M. Narasinga Rao
,, 31	C. V. Krishnaswami Iyer (Additional)
,, 31	K. Kalianaswamy
,, 31	V. Panduranga Rao
,, 31	O. S. Narayanaswami Iyer
,, 31–32	P. C. Lobo
,, 32	A. S. Panchapakesa Iyer (Additional)
,, 32	A. S. Panchapakesa Iyer
,, 32–33	P. C. Lobo
,, 33–35	N. Chandrasekhara Iyer
,, 35	E. G. Barter
,, 35	V. S. Subbarao Pantulu
,, 35–37	M. V. Hayagriva Rao
,, 37	N. Gopala Krishna Rao
,, 37–38	M. V. Hayagriva Rao
,, 38–39	P. K. Ramunni Menon
,, 39–40	M. Jahiruddin
,, 40–41	N. S. Narasimhachari
,, 41	A. Narayana Sarma
,, 41	N. S. Narasimhachari
,, 41–42	P. Rajagopalan
,, 42–43	K. Srinivasan
,, 43–45	P. Ramakrishnan
,, 45–46	S. A. M. Khan
,, 46–48	S. A. M. Nainar
,, 48	E. A. Lobo
,, 48	M. Kannababu
,, 48–49	Abdus Sattar
,, 49–50	V. Subrahmanya Naidu
,, 50–52	B. L. N. Rai
,, 52–55	V. Satyanarayana Raju
,, 55–56	H. Ananta Narayana Iyer
,, 56	K. Jagannadha Rao
,, 56–57	H. Ananta Narayana Iyer
,, 57	A. D. V. Reddi
,, 57	R. Bhaskara Rau
,, 58	A. D. V. Reddi
,, 58–60	Sharifuddin Ahmad
,, 60	M. A. Jabbar
,, 60–61	A. D. V. Reddi

Residents of Guntur District that acted as Ministers

	Name	*Century*	*Residence*		*King*
1.	Ravula Vajjia Pragada.	Eleventh.	Karanchedu	Bapatla Tq.	Vimaladitya.
2.	Aruvalli Nagamamba.	,, ,,	Chittigamalapadu	Gurajala	Alagamaraju.
3.	Nanduri Kommana.	,, ,, Twelfth	Nandur	Bapatla	Rajendra Choda
4.	Rayuri Yellana.	,, ,, Thirteenth	Rayuru	Kammanadu	Telugu Choda of Konidena.
5.	Goparaju Ramapradhani	,, ,,	Tangellamudi	Guntur	Ganapati Deva
6.	Thulluri Sivadevayya.	,, ,,	Thulluru	Sattenapalli	Kakatiya Ganapati
7.	Nanduri Ga ndanna.	,, ,,	Nandur	Bapatla	Velanati Rajendra Choda
8.	Agasthya Mahakavi alias Vidyanadha.	,, ,,	Kondavidu	Narasaraopet	Pratapa Rudra Warrangal
9.	Srinadha.	Fourtenth		Ongole	Komativema Reddy
10.	Nadendla Gopanna Mantri	Fifteenth	Nadendla	Narasaraupet	Vira Campelaraya
11.	Mamidi Singanna.	,, ,,	Balijepalli	Settenapalli	Vema Bhupala
12.	Vanasa Kandaramurti	,, ,,	Ravela	Guntur	Muppa Bhupala of Ramadurga
13.	Dubuguntla Kommana	,, ,,	Dubuguntla	Ongole	Srigiri Komati Reddy

14. Saluva Rachayamatya	Sixteenth	Kondavidu	Narasaraupet	Chandragiri Raju	
15. Saluva Timmarasu	,, ,,	Kondavidu	Narasaraupet	Krishnadeva Raju	
16. Tarigoppula Dattana.	,, ,,	Rajanapuram	Sattenapalli	Venkatapati Raju Chandragiri	
17. Chandaluri Gangayya.	,, ,,	Chandalur	Ongole	Basava Nripala	
18. Nadendla Appanamurti	,, ,,	Nadendla	Narasaraupet	Vijianagar	
19. Rayasam Ramamathyudu alias Ramayya mantri alias Bayakari Ramappa.	,, ,,	Vinukonda	Vinukonda	Atchutarayudu	
20. Samputam Timmarasu	,, ,,	Guntur	Guntur	Atchutarayudu	
21. Pingali Madanna	Seventeenth			Tanisha	
22. Nyapati Madhava Rao	Twentieth	Guntur	Guntur	Mysore	
23. Tanguturi Prakasam	,, ,,	Tangutur	Ongole	Composite Madras Andhra	
24. Kalluru Chandramouli.	,, ,,	Amritaluru	Tenali	Do Do	
25. Nuthakki Ramaseshayya.	,, ,,	Nuthakki	Guntur	Jeypore and Orissa	
26. Kasu Brahmananda Reddi	,, ,,	Tubadu	Narasaraupet	Andhra Andhra Pradesh	
27. Alapati Venkataramayya	,, ,,	Tenali	Tenali	Do	
28. Venegalla Satyanarayana.	,, ,,	Duggirala	Tenali	Do	

ERRATA

Page	*Line*	*for*	*Readas*
4	2	Kudba road	got, Kudba read there
	17	1841	1481
8	12	Termalala	Tirumala
9	1	Naki	Naik
	15	the	(omit)
	17	Bana	Bara
	18–19	at Murtijanagar	omit
10	1	dstrict	distinct
11	22	Demukhs	Desmukhs
		Sesapandyas	Desapandyas
12	24	Balabhadrakatruni	Balabhadrapatruni
	7	his	him
	11	Mallagurimma	Mullagaramma
	20	uppa	Uppu
13	9	1549	1594
14	3	Bhadar	Bahadur
	16	sha	Shah
15	16	Jumly Joined	Jumla joined
16	24	realired	realised
	26	leke	like
	33	Fouzar	Fouzdar
18	15	was two years	was made two years
19	28	ard directed	and was directed
23	6	171	1761

25	3	Gnauts	Ghauts
26	6	Nizamulk	Nizamul
	24	Nixam	Nizam
28	6	bud	but
	9	he permitted	he was permitted
29	5	Jag	Jang
34	13	glimse	glimpse
38	21	party	partly
41	12	tom	tomtom
	20	chaige	charge
43	15–16	in the – included	omit
	27	Guntur	Guntur
45	11	Mans	Men's
	21	non-co-operative	non-co-operation
47	13	dated 26–1–1849	The report of the Ommittes dated 26–1–1849
48	6	pedavadlapudi	Peda
	23	253 the	253 of the
	25	Rover	River
		bellow	below
49	2	tortuous	tortious
	6	Canel	canal
	21	time bridge	bridge
53	17	bada	bara
54	7	paid by	paid
	15	fictions	frictitious
56	24	file	jail
57	4	akes	Oakes

	20	meagre	meagre pay
59	30	District of	District and of
61	6	apparition of	apportion
63	3	wallen	woollen
	12	be arrepitition	bear repitation
64	12	or	of
	28	ponenion	position
65	15	county	country
	28	only state	only as state
66	18	pes kus	Peshkus
67	18	Government in	Government purchased
	20	wote	wrote
68	23	Imamudding	Imamuddin
69	23	introduced	introduced it
70	1	drugs	drugs of
	2	Indian	India
	4	conveyied	conveyed it
	20	but it	(omit)
	30	cocconada	Cocoanada
71	26	edge	ridge
72	9	Pandanks	Pandanus
73	3	Telenga	Telengana
74	22	word in	word ಅಸ್ತ್ರ in
	29	Amoravathi	Amaravathi
	30	Vinukinda	Vinukonda
75	26	in those days	(omit)
76	4	Dirtstrict	District
	7	Qutz	Qutb
	12	have over	have ruled over

	15	Kurnool	Karnul
79	10	it had	as it happened
	12	insomuch	in as much
	19	Aurengazee	Aurengzeb."
	25	It was to	It was **told** to
80	12	Aurangazed	Aurengazeb
83	19	Diamand	Diamond
	22	Ka+i+noar	Kah+I+noor
89	19	beat	boat
	20	steamres	దొరభోట్లు,
	21	1863	1883
	29	House-Boat	House Boat **or**
90	7	compatable	camp table
	9	blew sail	**blew, a sail**
93	12	Phactan	Phaeton
100	10	divisions	divisions ;
	11	and	one
101	4	are greatest	are the greatest
102	23	acres lands	acres **of** lands
103	13	Abel	and
	11	Abel	Cayenne
	14	Coyenne	Abel
	14	Abel	Cayenne
	16	Netu	Seth
	16	Netu	Seth
	29	was	is
	30	asked	wanted
104	5	is said to have come	has risen from the dead
	13	after the death of all people	one some day not known

	16	soul	body
	25	supposed	beleived
105	4	People regard as equal to God	Pope is and must be regarded as equal to God
	17	wesleyers	Wesleyens.
112	7	But we	But **what** we
113	10	tiachinp	teachings
118	28	chri	chris
120	7	xavir	Xavier
123	8	cultivable	cultivation
125	14	paster	pastor
	20	Granguefar	Tranquebar
	26	Mal	met
126	25	built 15	built **with** 15
127	27	1949	1849
129	7	Country	century
130	11	they	They
131	19	grammer	Grammar
132	4	unangsh	Unangst
	21	unangsh	Unangst
133	16	districts	directions
	25	to	in
	20	Dachepalli Palnad	Dachepalli and Palnad
134	8	wnangsh	Unangst
135	19	Niam	Nizam
136	6	contribu ions	contributions
	27	church constructed	church was constructed

138	10	Unangsh	Unangst
140	26	Madra	the Madras
141	7	fair to the	fair to be the
146	7	the Noble	Mr Noble
147	7	coverted	converted
	11	Missionary	Misson
148	14	my history	the history
149	4	Hery	Henry
152	11	Pandre	Padre
	14	change to	charge of
158	15	were either	were neither
161	26	universal	universal brotherhood
162	8	in 1814	in 1884
	10	Samj is to	Samajists
	13	Borter hood	Brotherhood
174	15	indicate to	indicate
199	7	Janikaraniah Sastry	Janikaramiah Pantulu
	10	Do	Do
	18	Sambamurty	Sambamurty Iyer
200	3	Kalyanaswamy	Kalanaswamy Naidu
	31	Satyanarayana Raju	Satyanarayana Rao